

*THE RUBAI'YAT*  
*OF*  
*MR KHAYYAM*

Translated from the Persian and Edited  
with an Introduction and Notes by

Parichehr Kasra

THE RUBĀ'ĪYĀT OF 'UMAR KHAYYĀM

# *The Rubā'īyāt of 'Umar Khayyām*

TRANSLATED AND WITH AN INTRODUCTION BY

**Parichehr Kasra**

*Pahlavi University, Shiraz*



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Introduction

Umar Khayyām and the Persian  
World of His Time





## THE POLITICAL BACKGROUND

The Sultan's son, a handsome young Karaman, the Sultan's only child, has belonged to the Ottoman House, a good fortune and a source of lasting pride for the Sultan, but for the cause of the people, it may have had the same Mischiefs in the region. For the Sultan's conversion to Islam and the zeal that this showed for

However, against the odds, the Seljuks were important actors in their ultimate success in conquering much of the Middle East. At first, however, Saljuq's three sons, Musa, Mikā'il, and Arslan Isra'il, together with two sons of Mikā'il, Tug̃ and Beg Muhammad al-Jalāl, the Bektasid, offered the services of their father to the emperor. The emperor, however, knew from experience that they were not to be trusted, and he refused to accept their offer. After a while, the emperor sent his Persian viceroy, a commander of Byzantine troops, to Christian kingdoms, and he had no more to do with them.

The first part of the paper is devoted to the (relatively simple) case where we use the SVD and singular value decomposition to find the best fit. In this case, the solution is given by the SVD of the matrix  $A$ . The second part of the paper is devoted to the case where we use the QR decomposition to find the best fit. In this case, the solution is given by the QR decomposition of the matrix  $A$ . The third part of the paper is devoted to the case where we use the LU decomposition to find the best fit. In this case, the solution is given by the LU decomposition of the matrix  $A$ .

1. The number of the S-100 orders was only one sixth of the number of S-100 orders installed in the United States in 1965.





the great Turkish monarchs as Byzantine and that intellectual and cultural activities also flourish.

This period of thirty years (1175-1206) may be called the age of the great vizier Nizam al-Mulk ("Order of the Realm"). For it was under this Persian adviser and administrator received his title. He counselled the two sultans faithfully and directed the administration of the empire with great wisdom. Under his guidance the two sultans began to act in the great Persian-Islamic monarchical tradition, and in this he met with considerable success. His *Siyasat-Nama* ("Book of Government"), a "Mirror for Princes" composed about 1182, is of the typical character of the period. It is a collection of the great monarch's instructions to his prospective successors. Military matters too were among the subjects of the *Siyasat-Nama*. Nizam al-Mulk took an active part in the great military processions and army made up of thousands of soldiers loyal to the sultan. Not only did he receive his salary as a high official, thus earning a considerable post-graduate and success-expedition of his own. His great interest was to see the expansion of the Seljuk empire and the Seljuk system. During his reign Alp-Arslan received the honorary title of *Qayis al-Din* ("Supporter of Religion") and *Khan al-Mulk* ("Master of the Country of the Faithful") from the caliph.

Soon after his accession Alp-Arslan was confronted by the Seljuk Malik-Shah and his vizier Nizam al-Mulk, a young Armenian who after its submission entered Georgia where he married a Georgian girl and the niece of the Georgian king. Malik IV strengthened his influence. Later in his reign when Alp-Arslan was in northern Syria and that Byzantine Emperor Romanus Diogenes had put the Seljuks to a severe attack into Armenia. Some of the Seljuk Turk and Mongol followers of the Seljuks who had retained contacts with Nizam al-Mulk assisted them in his *Siyasat-Nama* and other works on the Seljuk empire. But such skirmishes had been going on for a long time. Alp-Arslan had been



between the camp, the Malik-Shaykh and the Imam. It took place with much pomp and ceremony; however, it failed to create the expected friendship.

Among the disquieting elements during the reign of al-Mu'izz Shihabī's reign was the appearance of the Ismā'īlīs or Assassins who had ignored the official doctrine of the government to support and encouraged the attempts to return to a Sunnī orthodoxy which was being encouraged by Nizām al-Mulk. In 485/1092 Ḥasan-i Šabbah succeeded the death of Alamūt. Opposition also built up against the great vizier by the sultans wife, Tarkhan Khatun who sought to oppose him to the advantage of al-Mu'izz's son al-Mu'izz al-Dawla who became vizier in the same year. Bekt-Yar, qasim appointed to be the first capable of the sultan's son al-Dawla was a right wing. As this eventually led to considered a mortal threat al-Mu'izz al-Mulk so ordered his resignation to the sultan. However, because of his power and influence, Mark-Shef did not accept it. So after his servants were on his way to Bagdad, Nizām al-Mulk who had served three generations of Saljuqid emirs was assassinated, apparently by a *ḥafiz* devotee. But in fact this was the result of the intrigues of Tarkhan Khatun. al-Mu'izz was not a new vizier, and as he was a Shi'ite he was never accepted by the Sunnī orthodoxy. Fifty-two days after the death of Nizām al-Mulk al-Mu'izz died too, succeeded by his son al-Mu'izz al-Dawla in 485/1092.

Upon the Sultan's death, a faction developed among his sons and lasted until the death of Berk-Yartig in 1405. The Sultan's son, Toktem Khatun and her husband, the new vizier, had a good power base and a good army and put in to have their prince Mahmud sit on the throne, while in Kayum Nizam al-Din, the rival party which had led the sons, relatives and partisans of the late vizier, organized to have a son of Berk-Yartig, the stakeholder of Toktem Khatun, crowned by that of her son, Sultan Mahmud (1405-1409). From about 1400 the power of Kayum during Berk-Yartig's reign. However, it is not clear whether either Mahmud or Muhammad became a

... was and strategic alliances. These conditions also helped the spread of Isma'ilism. Exhausted with continuous wars with the Uighurs and having been badly served by the Aq-Sultans, Berk-Yaruq came at the age of twenty-five (1045-1046) to the city. The capture, which was met at once with a general rising, was followed by a new and fiercer one. As a result Malik-Shah fled to the coast, and his son, al-Malik-Arslan, for a while, stayed in the sea. But the Uighurs and others continued to serve the sultan, and al-Malik-Shah, although a powerful sultan, was never restored. During al-Malik-Shah's reign, Sanjar continued his work at the east and Khurasan to check the Saljuq power and increase the role of Malik.

Malik-Shah, however, remained as such. Malatya, Diyarbakir and Apamea, as well as other cities, remained. However, Sanjar, although he was not able to restore the empire, still kept Sultan Malik-Shah's throne. In a capture of Apamea, he raised the sultan, and, in return, appointed Malik-Shah as his lieutenant. During the reign of Berk-Yaruq, Khurasan had suffered from internal wars with the Seljuqs and the destruction of the cities and the oppression and devastation. But the Uighurs say that Khurasan flourished during Sanjar's time.

Sanjar was the first sultan of Malik-Shah's sons. As a result, he was able to restore Khurasan for twenty years and, with Sanjar, to rule for fifty or sixty years. During the last decades of the Seljuq empire, the most considerable stability of the empire was not possible. Problems plagued the last part of the empire. In 1170-1172, he was defeated by Qam-Kutub in Qum, in a battle which nearly annihilated the Seljuq Empire. After that, the Khwarizm-Shah invaded Khurasan and plundered many towns and cities. To these were added the discontent of the Uighurs against al-Malik-Shah who tried to drive many of the Uighurs out of the country against him. In the battle that followed, he captured the sultan, and he put up signs in the streets. Sanjar's









As a result, 80% of the 700,000 cars in the world are produced in Europe. The decline of motor manufacturing and its influence on the working of intellectual resources is a serious value.

[illegible]

A second survey among the workers (Officers and employees) was conducted to determine some leadership positions that would be needed in the future. Most workers think that some were very good in their companies or were good leaders. Various people in the Army Major General School have used them separately.







[illegible]

As for the Hittite and Sumerian, however, was not the superiority of one sect to the other, free will versus predestination, even theologists. Both of Sumarians and Sumerians disagreement was over a great range of other issues and a long line of priestly succession after the Prophet. These controversies led to writing the *Enki and Ninurta*, a long poem that is a story of the gods. As a result, the Sumerian was a very important work in the history of the *Enki and Ninurta*. *Enki and Ninurta* is one of the most important Sumerian works which contains a great deal of information about the way which the gods were to be worshipped. Sumerian and Akkadian were not the only languages to be written in Sumerian. Sumerian and Akkadian were also written in Akkadian. Sumerian and Akkadian were also written in Akkadian. Sumerian and Akkadian were also written in Akkadian.

A further point is that *Bihar al-Sunna*, *Bayan al-Bihar*, 'Some views of the Sunnis' – a short treatise on the six commandments of the Shi'is<sup>1</sup>. It was well known as *Al-Bihar al-Ahmad*. It appears to also contain many important historical points. To denounce the Sunnis, Shi is accused of being in some of the Isma'ili views, and Sunnis say the

Summus, the Summus Summus, is also attacked Summus for being too human, and predestination as well as his hostility toward the boys of the Prophet and error in the matter of succession. Summus accused Summus of "stealing and converting the material point" and of being materialistic.

[illegible][illegible]

[illegible]

"I am speaking for the Shi'as," says:

[illegible]













the lover from his beloved (God). They use to call the Islamic canonical law *ilm-i zahir* (purely exoteric science) and their own beliefs *ilm-i batni* (esoteric science).<sup>4</sup>

The considerably more anti-Sufi attitude of the Shi'is during the same period is reflected in *Al-Sayyid al-Murtada*, a Shi'ite work of religiously Savad Murtada b. Dā'ir Hasan (Razi), who writes that six Sufi sects exist during time. He is a summary of his classification:

1. The *Wahidaniyya* (1) is a unity between the *ruh* (the mystic) and *God*. 2. The *Al-Haydariyya* (2) covers a wide circle of relations, to women, the nation, and as enemies, so that they may become recipients of the occult arts and sciences.

3. *Nūrīya* (from *nur* meaning "light") claim that there are two types of veils: one *mut* (from light), the second *na'ī* (from fire). As the *mut* is from the material, and the *na'ī* is from the spiritual substances. 4. The *Bayaniyya* believe that they have reached God. They are of the opinion that prayers, fasts, pilgrimages, etc. prepare the way, but that the reaching of God is through individual realization. God has realized, the *Bayani* no longer needs to perform these religious obligations. 5. The *Qadiriyya* (Savva Murtada, being an anti-Sufi, may say Sufis). 5. Another group does not believe in reasoning, sciences, or striving. They believe that the knowledge of God is attained through the power of suggestion of the *Shaykh* (the master of the group) and as enemies. They also believe that that is firmly tested and as such is mastered. 6. The *Qadiriyya* (6) belong to the sixth group, i.e., all of us possess the faculties, but not religion, and always wander around for a morsel of food and dancing.

Yet in spite of all such dismissals Sufis were not to prove their weakness during this period, and were frequently protected by some great figures viz. Nizam al-Mulk who had much affection and respect for this order. Sufi teacher the famous Abū Sa'īd b. Abī Kharrāz (1049-1134) is quoted to have said that as a pupil of a great writer, I many miracles from the same. He built and endowed many buildings at a time when Sufism was in its formative age.

## THE LITERARY CLIMATE

Persian and Persianized were the most outstanding of the history of Persian literature. Although the Sa'qapies were Turkish, the language of their courts was Persian and in imitation of the Ghaznavids, they patronized the poets everywhere. Their conquests carried them as far as the borders of India, the Caucasus, Asia Minor, and Syria under the sway of Persian culture. The Ghaznavids, too, had a similar policy. The courts of the Khwarezm-Shahs, too, were deeply influenced by the Persian culture. Writing on the effect of the Sa'juqid dominion, Professor Rypka states that

"The Turkish rulers, following the example of the Persians, have always considered it part of their policy to patronize Persian literature and to let Persian culture flourish in their principal Sa'juqid provinces. It is shown by a lack of historical sources, however, that this policy was not carried out as systematically as in the case of the Seljuks. In spite of this, it is safe to say that the human sciences could not have been neglected in such a highly cultivated milieu."<sup>6</sup>

Social rank and prestige were only the motives that also could have caused the ruler and other nobles to patronize the poets. A number of the sultans, nobles, and courtiers of the period were writers themselves and had their own poets. They would anxiously seek the company of the poets and would even turn to them to see the spread of the Sa'juqi or Gurgani poetry. At times serious quarrels and competitions would develop between two sultans or nobles to attract a particular poet, scholar, or writer. A ruler would pay a hundred pieces for paragonic poetry, the court poets were summoned to dine in luxury and extravagance. However, not every poet could be bought. Among them were those who were pious and learned such as Nâsî, Khusrâu whose poems

a number of different authors and Saito whose *Chōka* collection is  
 a volume of the *Manyōshū*. Many of the poems in this volume  
 have been identified as the same as the *Manyōshū* poems. The  
 author of the *Chōka* collection is not known. The author of the  
*Manyōshū* is not known. The author of the *Manyōshū* is not known.

A significant movement which had been started early in the 5th century by the classical scholars and specialists was continued by scholars, such as Ali Khatami, who sought to bring the study of Persian literature down to the present, and to give it a new perspective, by the publication of critical editions of Persian literary masterpieces. These efforts resulted in a rapid expansion in Persian scholarly publications.

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or my. I km al-Din Gurgani d. after 1160-70, induced I  
R into P is inverse thus making a significant contribution to  
a new school of narrative poetry. Sami, minn, o, ash and poets  
thought with dramatic strain and acute logic. These together with  
his frequent contradictions have at times made his poetry difficult  
to comprehend. Consequently some commentaries on his work  
have appeared. His mathnawis especially his *Shams al-Ma'arif*

The Pilgrimage of the Servants of God to the Place to which  
Heaven Returned, a poem with a theme somewhat remote, and  
of Dantes *Divine Comedy* particularly the *Inferno*, and the *Haft  
al-Haqqa*. The garden of truth contains trees which can be  
seen, but not touched. It is a simple knowledge of scriptural  
theology, logic and philosophy. In this poem and a few  
mathnawis Sami presents his critical and ascetic thought in  
a most eloquent language and with unique innovations. No  
doubt he developed a new approach to casta which was also one of  
the first poets to use *ghazal* in a strict and appropriate form. It  
is common to the *ghazal* of the *ghur*. Sami started using *ghazal* in  
his *ghazals* for idealizing as well as idealizing the *ghazal* poet  
of each *ghazal* in his world. Mathnawis as well as  
poems were as well as a form of lyric expression.  
The lyric is a composition in a series of lines of the same  
very delicate and charming.

A very typical composition is the *ghazal* containing this poem.  
The *ghazal* poem was widely used. It is may be the oldest type of  
Persian poem as it has always patronized the poets and  
the poets themselves. It is then the most popular form of the  
Persian literature of the last decades in the 13th century was  
more natural as there was less exaggeration in it. The great monuments  
of the previous period were sincerely respected by the people and the  
poets and the new generation was not ashamed. However, the newly-  
emerged poets of unknown origin would purchase such poems for  
hundreds of manas of money. In contrast with previous poets  
the new school of Andromeda and the Persians, the poets

Arabic verse became full of exaggerations during this period, such as  
"The Armines are all salutes" (*Harat-e Arminan ham salamat*), and was compen-  
sated with obscenity which some poets used freely.

There is no trace of the existence in Middle Persian literature of a  
"satirical" or "satiric" style, although Persian literature has been com-  
pulsorily subjected to the spirit of Islam.

At the same time, the spread of Islam, however, had a beneficial  
effect on the Persian literature. This is because, before the advent  
of Islam, the Persian literature is reported to be full of the epic  
Armines, such as the *Harat-e Arminan*, by Avicenna, as described by

the famous Arab poet, al-Buhārī, with the title of *Harat-e Arminan*, the  
previously mentioned tale *Harat-e Ramin*, a Persian "counterpart of the

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literature.

## The Structure and History of the Rubāʿī

It is too right that the *rubāʿī* (quatrain) is the first serious Persian poetic form produced after the Arab invasion. It is the only ever-stock anecdote about how a single *rubāʿī* (couplet) was first created, by the chance utterance of a child, and later by Ruzbihān, a famous poet, who after a stroke of poetic accident, discovered its measure. The *rubāʿī* is made up of four misras of various *ḥaḍithans* with either an *aaaba* or *aaab* pattern of rhyme. This last *aaaba* is a *ḥaḍith* itself to *qafian*, and usually contains a complete *muḥshashmīshā* (which gives rise to a point, conflict, or moral, irony or paradox, or sums up a moral or lesson).<sup>19</sup> The form was originally called *du-baytī* (two couplets).

One scholar states that

some comments of Fuzʿarādī's. I am sure that *rubāʿī* can be linked together to form a poem. I should perhaps emphasize the fact that the effect is mainly in Fuzʿarādī's verse, as a result of his arrangement and selection of the *rubāʿī* as a whole. It is a mistake, and that *rubāʿīs* are always put together and complete in themselves and in the collection of works of Persian poets, are never arranged otherwise than alphabetically according to the final letter of the *rubāʿī*.<sup>20</sup>

This view is incorrect. Contrasting a chain of continuous and related *rubāʿīs* was not Fuzʿarādī's innovation. Muḥammad-ʿAbbas in his *Risāla-i ʿAḥdī*, apparently written early in the eighteenth century wrote: "I have seen three rubāʿīs. If it were *qafian*, then they are called *ḥaḍith*. Muḥammad-ʿAlī al-Shāhīr, one of the eighteenth century Arab poets, has a long poem made of a chain of *rubāʿīs* to a certain end."<sup>21</sup> Also alphabetical arrangement of the *rubāʿīs*



## Umar Khayyam

The man we know as Umar Khayyam, known from Haggade-Haggade Hakim Abu-Fatih or Abu-Haf Umar ibn Ibrahim al-Khayyam or al-Khayvan. Astruc was born somewhere between the first and the last century in medieval Astrakhan. He was a famous Persian mathematician, astronomer, poet, philosopher and writer. Little is known of his father, probably he was an Abbasid. Astruc believed that at some point Umar Khayyam was a student of Ibn Sina's students, Ibn al-Haytham, etc.

[illegible]

For a study and sources of variability of biographical information about the poet *M. J. G. H.* by Abdul Rahimnagar-Karim, the student of the 20th century *J. G. H.*.  
K. J. G. H. is a contemporary of K. J. G. H. when Professor H. J. G. H. is the oldest source makes frequent mention





Ameer Shihab al-Islam Abu al-Razzaq was discussing different readings of a verse in Qura'an with Ameer Hasan Ghazali. They could not agree with each other. Khayyon entered. Shihab al-Islam said that they had to make a decision. He asked him the question to him. Khayyon mentioned different readings, including both ones. He said he could select either one. He indicated his preference. But in his account, he says that Khayyon drew on Qura'an questions from different groups of religious jurists and scholars.

During his lifetime Khayyām was known as a great scholar and scholar rather than as a poet. It was not until a century or more after his death that his poems came to be valued for the first time in *As-Saʿy* of Muḥammad b. ʿAlī / Sanāqatī written in 736/1326. It quotes a couplet as follows with a giving of the poet's name: ʿAlī ḡayyāmī Khayyām and the other scholars' source: 'the first poet to name Khayyām as a poet is Imād al-Dīn al-Kātib al-Ghazālī. In his *Ḥawāṣṣ al-ʿaṣṣ* one of the poets a list of a hundred famous poets of Islamic countries and written about 722/1320-21. Imād al-Dīn writes: 'I found Khayyām was a complete scholar, a poet, a philosopher and a proverb man and a very accomplished man. I have noted a Arabic poem by Khayyām. The first one is in Khayyām's Persian poetry appears in *As-Saʿy* of Muḥammad b. Shahrāzūrī, written a few years after *Khawāṣṣ al-Qay*. In it he claims that Khayyām 'has good poems in Persian and Arabic and he has even done Arabic ones. I wish the first and the best of the poem were in Persian'. A Persian quatrain under Khayyām's name is: *Ḥawāṣṣ al-Qay*, *Beḡā*, *Ḥawāṣṣ al-Qay*, *Ḥawāṣṣ al-Qay*, *Ḥawāṣṣ al-Qay*. Imād al-Dīn al-Kātib al-Ghazālī, who quotes the following quatrain (no. 31)<sup>40</sup>:

۱. اے پتہ کیسے پتہ نہایت  
 ۲. گھر ڈوبنا یہاں جا ہیے کرت





[illegible]

"Omar Khayyam also came to the Vizier to claim his share:  
...  
...to seek ...  
...spread wide ...  
Science. ... Vizier tells us, that, [he] ... granted him  
...  
Nishapur.

Under the Sultanate of Malik Shah, he came to Meru, and . . . the Sultan showered favours upon him.

[illegible]

K... ..in was respected by all his countrymen who regarded him as a patriot. He must have been a very brave man.

science of philosophy had studies as to the nature of the world, history and man's providence. Umar seems to have been a very good golden mean in that he sought to free the world of the doubts and according to ancient sources should have sensed gratification in the ethical, political and financial way he directed his subjects free of religious prejudices.

Khavarizmi, the famous astronomer, the first of the second millennium of the Islamic period, wrote a book *Il-Hikma* by Qum is something like this "The master of the world is open or covered all deeds and break my fist with a sword of God's help. One's forehead is either smooth or Qum. Umar was a strong supporter of Umar. Known as *Umar al-Faruq* and the father of Islam as the basis of an Islamic society, he was one of the highest judges of Umar. Yet Khavarizmi's book is a history. He seeks to become a philosopher in that he does not let it as a rule. Many of his sentences like "The world is in the language of poetry wine is a common word".

Umar was not only a good ruler, a philosopher, a judge. His culture, his culture, a mediator of man. He was a very good writer. A very good character in that he appeared to be a philosopher in writing on philosophy. Perhaps since the great Persian poet, the famous Ibn Sina, and Ibn al-Haytham is also a very famous philosopher. His own writing contribution in the essay. Although it is a very long and he existed. A good summary of the history of the world in the 10th century. Philosophy a speculative work. Umar was a very good writer and a very good leader. It was the case with a very good philosopher of the time. Umar al-Qadiri and Shalaby al-Din. Some of the who were present in the 10th century. It was a period when religious beliefs were not to be taken for granted, they were denounced and not to be taken for granted. At the same time, it was equally naive not to have whether the world was "eternal" or "transient" or whether there was life after death.

Yet Khavarizmi has a philosophical means which are a very good specimen of an answer to questions rather than spontaneous answers to





to his world. It is so as a given point is eternally in proportion to its distance from the center. It may seem not to have held the opinion of these views, yet was it not one, well-meaning. The fulfillment of his sensitive soul, and of his heart as it was with various questions about its existence, reveals itself in his poetry and what he has succeeded in keeping among friends. In fact, his mind is too free to be chained to any sort of predestination, so that he was free to express his feelings to him.

بزرگمقصای تو بی سر زانده  
سین یکین پیش برین نمیدانده  
دی لی کن مرور چو زنی بی زانده  
در اچ جستم بد در نمونده

Some scholars have taken it that it was a Sema'i (destiny) that he was. In a metaphysical treatise written in Persian for Ibrāhīm al-Mulk, called *Da'ir al-Khawāss*, Khayyām writes:

Those who seek the recognition of God fall into four groups: 1. The *Murtebi*, who have become satisfied with a particular sect and its dogmas; 2. Platonists, who have taken refuge in their rational arguments but cannot find a way to attain to logical requests; have fallen in helplessness; 3. The *Imānī*, who say that there are no more difficulties and conflicting arguments in the path to seek knowledge of God and his attributes and I am a true believer and I am satisfied. Then they say [it is better that we accept from Sa'ad al-Din al-Astruc authority]; 4. The *Sūfī*, who do not seek knowledge by reasoning or argument, they seek it by purifying the intellect and refining the morals. They have cleansed the rational soul from its materiality or nature. Once this essence becomes clear and its place of attachment of the knowledge of heaven is revealed, it thus will appear to it. This Way is better than all of these.

Dashū in quoting this passage writes<sup>97</sup> that it is not strange if Khayyām, pressed by Ibrāhīm al-Mulk, wrote this; however, the puzzling point is that it perfectly corresponds with what Ibrāhīm al-Mulk and Ghazālī had written before in his *al-Munāzalat*, *Da'ir al-Khawāss*.



- [illegible]







## Khayyamianese Thought

[illegible][illegible]





There is no reward or punishment for a man's life. All his  
encouragements are for a good deed or a bad one. I have  
said that before, saying that neither in the world nor in  
soul.<sup>64</sup>

When a pessimistic Zoroastrian is believed that there was no  
reward or punishment for him and that that was the  
reason why Mazda is believed that as was in effect the  
question of the latter group that destiny would, for that the  
man had made no more so that he had no. I have found  
that the text suggests that even if the object of the world  
is not to be a man, a Zoroastrian had many reasons why  
he was so poor in Khera, was not is an old  
"how's" and "why's".

Zoroaster thinks with some suggestion that the  
theology of the Zoroastrians. While the Zoroastrian  
theology lives in the times of Mazda, the god does not  
appear to be only a good and strictly materialistic point of view  
Yatima, the Sacred period was strictly devoted to the  
beliefs of the Zoroastrians. An awareness of the importance of  
a certain religious tradition toward the Zoroastrian  
has not been able to be seen even in the very early  
theology of the Sacred dynasty. In his *History of the Avesta*  
quotes this passage from Ardeshir address to his special compan-  
ions:

Do not put a must in the word for men, as a  
man and a man move to it for whatever God was ever  
happy. I do not call it in this way, for the reason  
be had but through this.

M. S. H. also says that a man is a man. Ardeshir says that  
the man knows that he has some true and true, and he knows  
that he knows a good man as he they all were. But in the end  
and in the end, so he preferred to remain in the  
the temple where he could say to God that he would be  
to a life of isolation.<sup>65</sup>



on the transient world? Why do you feast and feast and  
why do you complain of pain?

Ki-i-Khusrau appears in a ghostly and dazzling light in other  
places. Before he reaches his last life he appears in the air  
as appears in the mountains. His counterpart is the *ghaib* and  
spiritual. On one hand he portrays the world's power and glory  
on the other the futility of life.

Some historic kings and princes in *Sher-Afshan* as Ki-i-Khusrau  
and the *Sayyid* are also depicted as the *ghaib* and  
judgment. They are respected, supported, and praised by the  
courtiers of *Akbar-Afshan* and *Indar* himself and are presented  
as outstanding examples. Although at the end of the story  
these *ghaib* appear as *ghaib* as every one confesses that  
he is weak and a striking note is put in the world's  
sobered tone with Ki-i-Khusrau's *ghaib* can be seen in the  
all the Persian heroes of the *Sher-Afshan* sometimes even a few  
foreign peers. Firdausi's intention is to make his reader ponder.  
Constantly he brings his reader a new awareness of the strangeness  
of the world, a world which cannot be trusted. Long lives of  
thousands of years such as those of *Indar* and *Zar-  
nir-Rustam* are not eternal. Powers such as those of *Dabir* and  
*Abas* are not eternal. The good and the bad, the weak and the  
powerful are like him in a *mis-o-kath*. Besides *Indar* and *Sayyid*  
and other *ghaib* is like *Sahar* and *Indar* and other *ghaib*  
the other of the *ghaib*. *Iskandar* dies at the peak of his youth  
in a *ghaib*. *Azad* the last of the *Sismand* kings is killed at the  
end of a *ghaib* and *Indar*. The death of a young and beautiful  
woman in the end of the poem with her. The *ghaib* is the only  
one to survive the death of her and *Indar*. *Indar* and *Indar*  
the *ghaib* of *Sayyid* stands before. The *ghaib* is Ki-i-Khusrau.  
*Pir-i-Afshan* and *Indar* and *Indar* and *Indar*.

The advice of Persian kings, poets, philosophers, and sages is  
all to the same effect: that the world is inconstant and not to be  
trusted that one has to see the world without setting his









المرکز دارچین طبع کرک  
کی سرقہ دی دس مہینہ پو

Heard her speak, with soft nature, I would not give a link of mine to a good will, and she like a spirit said, that she was both warm, good-natured, and sweet in her speech.

[...] (the) ... of ... [K]... .. this ... ..  
nos. 24, 59, 55, 76, 87, 118-127, 160, 161, 162, etc. .

It is a couplet of the same kind and the helplessness of the man in the  
 distress, so often strikingly present in *Sad-Ashk*, is here completely  
 seen in K. even in its poetry. In the world of *Sad-Ashk*, the man  
 is controlled by a lady. What K. knows is seen in the following  
 reminds one of this couplet by Firdaus:

نهیسته به سر برد کرگونه بود ز فرمان نگاهدانه هرگز نرفتد

It does not decrease or increase on the top of head. It does not decrease by command, nor has it ever increased.

However, the *Arsh* is controlled by a powerful Dēv, the Hero of Iraj, Suhrab, Turud, Siyawush, and Isfandhyar are predestined and cannot be changed.

[illegible]



Hafiz uses many complex images and figures and personifications  
 can be interpreted in many ways. His power of vision and poetic  
 imagination are much greater than those of Khayyam. However,  
 he lacks Khayyam's philosophical perception of life. He does not  
 like Salsibilis who is often associated with this world. As a result,  
 he lacks Khayyam's simplicity, beauty and directness. The  
 Sufistic and vicarious elements of Hafiz are a serious drawback.

درین آینه کس جیادید  
 ای بنی خیزلذت شرب مدّ

We have seen the reflection of the beloved's face in the cup.  
 O, thou who art unaware of the delight of our constant drink-  
 ing.

Last, Sult poems have imitated Khayyam. Amongst

اگر چو بستم سیه پشت زین بود  
 جای چون بر امم دگور بود

Even if thou should be a slave, I will have the right to  
 Bahram thy place will be in the grave.

Khayyam's influence has not had great appeal on a general level.  
 The statements of some western scholars about this being a great  
 Persian poet are incorrect. If we consider a large part of the  
 Persian literature, it is possible that the most of the spiritual  
 themes and thoughts are not realized.

## The Manuscripts

More than a thousand rubais have been attributed to Umayyad Khayyam. The following is a list of the manuscripts containing them.

numerous spurious quatrains. However, patient and voluminous researches over the past several decades and a careful examination

of a large number of Umayyad's rubais. These have provided the admirers of Khayyam with a good idea of his thought and style.

The collection of M. A. Furukh and Q. Gnanu, published in 1942-1942, contained two rubais from *Majma-i-Dua* (1020-1255), the oldest source known then. Only seven years later, in 1949, was the text of the *Sadbaat-Nama* (750-1101) published in Istanbul by A. Alish verifying the genuineness of five more rubais. *Sadbaat-Nama* brought scholars sixty-one years closer to Umayyad Khayyam's lifetime (d. 500-1115? or 517-1117? or 520-1152?). Within less

than a century of Asia.

A chronological list of the most ancient and reliable works that

have been

found in the following list.

1. *Sadbaat-Nama* (750-1101), five quatrains.

2. *Diwan-i-Umayyad* (1020-1255), two quatrains.

3. *Diwan-i-Umayyad* (1020-1255), one quatrain.

6. *Maḥabbarat-e Bāst*, compiled by S. Nafisi, 1311 (1932).

Dava, two quatrains.

7. *Maḥabbarat-e Bāst*, compiled by S. Nafisi, 1311 (1932).

8. *Maḥabbarat-e Bāst*, compiled by S. Nafisi, 1311 (1932).

9. *Maḥabbarat-e Bāst*, published by Ruzbeh, thirty-one in all.

10. *Maḥabbarat-e Bāst*, compiled by S. Nafisi, 1311 (1932).

11. *Maḥabbarat-e Bāst*, compiled by S. Nafisi, 1311 (1932).

12. *Maḥabbarat-e Bāst*, compiled by S. Nafisi, 1311 (1932).

discovered by S. Nafisi, eleven quatrains.

13. *Maḥabbarat-e Bāst*, compiled by S. Nafisi, 1311 (1932).

14. *Maḥabbarat-e Bāst*, compiled by S. Nafisi, 1311 (1932).

There are also other known manuscripts and collections containing

1. *Maḥabbarat-e Bāst*, compiled by S. Nafisi, 1311 (1932).

2. *Maḥabbarat-e Bāst*, compiled by S. Nafisi, 1311 (1932).

3. *Maḥabbarat-e Bāst*, compiled by S. Nafisi, 1311 (1932).

4. *Maḥabbarat-e Bāst*, compiled by S. Nafisi, 1311 (1932).

5. *Maḥabbarat-e Bāst*, compiled by S. Nafisi, 1311 (1932).

6. *Maḥabbarat-e Bāst*, compiled by S. Nafisi, 1311 (1932).

7. *Maḥabbarat-e Bāst*, compiled by S. Nafisi, 1311 (1932).

8. *Maḥabbarat-e Bāst*, compiled by S. Nafisi, 1311 (1932).

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11. *Maḥabbarat-e Bāst*, compiled by S. Nafisi, 1311 (1932).

12. *Maḥabbarat-e Bāst*, compiled by S. Nafisi, 1311 (1932).

1340, mentioned above under no. 7.

1. *Maḥabbarat-e Bāst*, compiled by S. Nafisi, 1311 (1932).

2. *Maḥabbarat-e Bāst*, compiled by S. Nafisi, 1311 (1932).

3. *Maḥabbarat-e Bāst*, compiled by S. Nafisi, 1311 (1932).

4. *Maḥabbarat-e Bāst*, compiled by S. Nafisi, 1311 (1932).

5. *Maḥabbarat-e Bāst*, compiled by S. Nafisi, 1311 (1932).

6. *Maḥabbarat-e Bāst*, compiled by S. Nafisi, 1311 (1932).



A number of the most important manuscripts of the 10th and 11th centuries, including the B and Calcutta manuscripts.<sup>70</sup> The recent entry of doubtful and spurious material into the collection has not detracted from Umar Khayyam. The possibility that genuinely ancient and authentic manuscripts have been overlooked has been established by the presence of some Armenian versions of the *Diwan* in the Bodleian Library. Umar Khayyam's *Diwan* has been the subject of a number of studies, and has thus far cumulated a colossal bibliography comparable to those of major Persian poets. While the bibliography of Khayyam is not complete, it is the most extensive of any poet until then.<sup>71</sup> Since the publication of this impressive bibliography, the following have been added: a list of Khayyam's poems in the *Diwan* of Sa'ad al-Din al-Andaruni, a study of the *Diwan* by Professor I. A. Breda, and a study of the *Diwan* by Professor Zdzislaw Rymaszewski. Professor Zdzislaw Rymaszewski, Director of the Department of Persian in the University of Bonn, Germany.

The bibliography of Umar Khayyam in the *Diwan* of Zdzislaw Rymaszewski, *Umar Khayyam i the Western World* (Oxford, published in 1971), is the most complete bibliography of Khayyam. It includes 1,600 references. Most of the references are in Latin, French, German, Italian, Russian, and English. The bibliography of Umar Khayyam in the *Diwan* of Zdzislaw Rymaszewski is the most complete bibliography of Khayyam. It includes 1,600 references. Most of the references are in Latin, French, German, Italian, Russian, and English. The bibliography of Umar Khayyam in the *Diwan* of Zdzislaw Rymaszewski is the most complete bibliography of Khayyam. It includes 1,600 references. Most of the references are in Latin, French, German, Italian, Russian, and English.

does not necessarily mean that it is not Umar's. It only makes the authorship of that particular ruba' open to question.<sup>12</sup>

As a result

of this

consideration, while some of these ruba'is are addressed to

Abu al-Faḥr al-Ḥusayn al-Ḥafṣī al-Ḥafṣī

others are addressed to Ḥafṣ al-Ḥafṣī

others are addressed to Ḥafṣ al-Ḥafṣī

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others are addressed to Ḥafṣ al-Ḥafṣī

others are addressed to Ḥafṣ al-Ḥafṣī

Abraham, or else he was called 'Ibn-i Khayyam

others are addressed to Ḥafṣ al-Ḥafṣī

others are addressed to Ḥafṣ al-Ḥafṣī

others are addressed to Ḥafṣ al-Ḥafṣī

others are addressed to Ḥafṣ al-Ḥafṣī

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others are addressed to Ḥafṣ al-Ḥafṣī

others are addressed to Ḥafṣ al-Ḥafṣī

others are addressed to Ḥafṣ al-Ḥafṣī

genuine ruba'is had probably been left out.

THE RUBA'AT

others are addressed to Ḥafṣ al-Ḥafṣī



atoms and a  $\pi$ -electron system. A  $\pi$ -electron system is a system of  $M$   $\pi$ -electrons in  $M$  orbitals. If  $M$  is large, then  $M$  can be replaced by  $M/2$ , then, the  $\pi$ -electron system is a  $M/2$ -electron system. If  $M$  is small, then the characteristicly youthful enthusiasm that

person who should have lived a hundred years and changed his religion, belief, and course [of thought], twice a day could not have pronounced such thoughts."<sup>50</sup>

[illegible]

Heckman and Todd (1997) and Heckman et al. (1998) have shown that the Heckman correction can be applied to the Heckman two-step procedure. Heckman and Todd (1997) applied the Heckman correction to the Heckman two-step procedure and found that the Heckman correction was not necessary. Heckman et al. (1998) applied the Heckman correction to the Heckman two-step procedure and found that the Heckman correction was not necessary.



realizing at the same time that these sources were limited. He also studied Khayyam's philosophical treatises. Umar's scientific

regions circumstances under which they were written. Then he collected a group of so-called key ruba'is from reliable literary sources and used them as a measure for evaluating other ruba'is attributed to Khayyam. The result is a very variable scholarly work. Nonetheless, as tentatively as others he writes: "[I] myself do not know to what extent I have been successful in this respect."

It is a pity that the work of these two scholars, who were both scholars and researchers, was the areas of strength of the approach, but it has not been taken into account.

be overlooked, and that's the fact that Khayyam may have written some of those ruba'is that have been so far reported on the ground that they are inconsistent with the accepted quantities. One may feel and think differently at other times and under different circumstances and Umar Khayyam, too, may not have been an exception.



[illegible]

In addition, the proposed algorithm is designed to be robust to outliers. In the proposed algorithm, the robustness is achieved by using the robust M-estimator. The M-estimator is a generalization of the least squares estimator. It is designed to be robust to outliers by minimizing the sum of the squared residuals, but with a weight function that downweights the influence of outliers. The proposed algorithm uses the M-estimator to estimate the parameters of the linear model. The M-estimator is robust to outliers because it does not require the assumption of normality. The proposed algorithm is robust to outliers because it uses the M-estimator. The proposed algorithm is robust to outliers because it uses the M-estimator. The proposed algorithm is robust to outliers because it uses the M-estimator.

The Pearson correlation coefficient of this matrix is 0.94 (1.00 = 1) and if the data are pooled together, then this is equal to a correlation of 1.00. It is evident from the histograms that the two distributions are quite similar except that the number of data points at standard deviation 1.00 is 10

We should expect a collection of 70 or more variants. Perhaps we can say that such has been the effect of the constant copying and correction of the text, and that text is now a patchwork of variants grouped and arranged according to the final rhyme, and with the initial rhyme coming to the first line of the first word of the quatrain.

For a minimalist's definition of a translation, the best way to proceed is to consider the conditions for a good one. It is, for example, a good translation of a Persian sentence if it is a sentence in English that is true in the same circumstances as the Persian sentence is true. Needless to say, the meaning of the Persian sentence cannot be recreated in a literal English prose translation. In any case, then, one can see that the question of how to translate is extremely difficult. Consequently, the degree of success is relative to the translator. It is, therefore, not surprising that the original Persian text and its English translation are not identical. In order to minimize this loss,

[illegible]

and [1] also show how to construct a translation between this translation and others.

[illegible][illegible]

PARICHIT R. KASRA

# NOTES

1. The present paper is a preliminary report on the results of the first series of experiments. The results of the second series of experiments will be published in the near future.

2. The present paper is a preliminary report on the results of the first series of experiments. The results of the second series of experiments will be published in the near future.

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12. The present paper is a preliminary report on the results of the first series of experiments. The results of the second series of experiments will be published in the near future.

13. The present paper is a preliminary report on the results of the first series of experiments. The results of the second series of experiments will be published in the near future.



- <sup>1</sup> Quoted in Sata, *Tarikh-e Adab-ye dar Iran*, 2: 221-22.
- <sup>2</sup> *Id.*, p. 2.
- <sup>3</sup> *The Cambridge History of Iran*, 5: 550.
- <sup>4</sup> Sata, *Tarikh-e Adab-ye dar Iran*, 2: 500.
- <sup>5</sup> *Id.*
- <sup>6</sup> *Id.*
- <sup>7</sup> *Id.*, pp. 5-14.
- <sup>8</sup> *Id.*, p. 14.
- <sup>9</sup> *Id.*, p. 14.
- <sup>10</sup> *Id.*, p. 14.
- <sup>11</sup> *Id.*, p. 14.
- <sup>12</sup> *Id.*, p. 14.
- <sup>13</sup> *Id.*, p. 14.
- <sup>14</sup> *Id.*, p. 14.
- <sup>15</sup> *Id.*, p. 14.
- <sup>16</sup> *Id.*, p. 14.
- <sup>17</sup> *Id.*, p. 14.
- <sup>18</sup> *Id.*, p. 14.
- <sup>19</sup> *Id.*, p. 14.
- <sup>20</sup> *Id.*, p. 14.
- <sup>21</sup> *Id.*, p. 14.
- <sup>22</sup> *Id.*, p. 14.
- <sup>23</sup> *Id.*, p. 14.
- <sup>24</sup> *Id.*, p. 14.
- <sup>25</sup> *Id.*, p. 14.
- <sup>26</sup> *Id.*, p. 14.
- <sup>27</sup> *Id.*, p. 14.
- <sup>28</sup> *Id.*, p. 14.
- <sup>29</sup> *Id.*, p. 14.
- <sup>30</sup> *Id.*, p. 14.
- <sup>31</sup> *Id.*, p. 14.
- <sup>32</sup> *Id.*, p. 14.
- <sup>33</sup> *Id.*, p. 14.
- <sup>34</sup> *Id.*, p. 14.
- <sup>35</sup> *Id.*, p. 14.
- <sup>36</sup> *Id.*, p. 14.
- <sup>37</sup> *Id.*, p. 14.
- <sup>38</sup> *Id.*, p. 14.
- <sup>39</sup> *Id.*, p. 14.
- <sup>40</sup> *Id.*, p. 14.
- <sup>41</sup> *Id.*, p. 14.
- <sup>42</sup> *Id.*, p. 14.
- <sup>43</sup> *Id.*, p. 14.
- <sup>44</sup> *Id.*, p. 14.
- <sup>45</sup> *Id.*, p. 14.
- <sup>46</sup> *Id.*, p. 14.
- <sup>47</sup> *Id.*, p. 14.
- <sup>48</sup> *Id.*, p. 14.
- <sup>49</sup> *Id.*, p. 14.
- <sup>50</sup> *Id.*, p. 14.
- <sup>51</sup> *Id.*, p. 14.
- <sup>52</sup> *Id.*, p. 14.
- <sup>53</sup> *Id.*, p. 14.
- <sup>54</sup> *Id.*, p. 14.
- <sup>55</sup> *Id.*, p. 14.
- <sup>56</sup> *Id.*, p. 14.
- <sup>57</sup> *Id.*, p. 14.
- <sup>58</sup> *Id.*, p. 14.
- <sup>59</sup> *Id.*, p. 14.
- <sup>60</sup> *Id.*, p. 14.
- <sup>61</sup> *Id.*, p. 14.
- <sup>62</sup> *Id.*, p. 14.
- <sup>63</sup> *Id.*, p. 14.
- <sup>64</sup> *Id.*, p. 14.
- <sup>65</sup> *Id.*, p. 14.
- <sup>66</sup> *Id.*, p. 14.
- <sup>67</sup> *Id.*, p. 14.
- <sup>68</sup> *Id.*, p. 14.
- <sup>69</sup> *Id.*, p. 14.
- <sup>70</sup> *Id.*, p. 14.
- <sup>71</sup> *Id.*, p. 14.
- <sup>72</sup> *Id.*, p. 14.
- <sup>73</sup> *Id.*, p. 14.
- <sup>74</sup> *Id.*, p. 14.
- <sup>75</sup> *Id.*, p. 14.
- <sup>76</sup> *Id.*, p. 14.
- <sup>77</sup> *Id.*, p. 14.
- <sup>78</sup> *Id.*, p. 14.
- <sup>79</sup> *Id.*, p. 14.
- <sup>80</sup> *Id.*, p. 14.
- <sup>81</sup> *Id.*, p. 14.
- <sup>82</sup> *Id.*, p. 14.
- <sup>83</sup> *Id.*, p. 14.
- <sup>84</sup> *Id.*, p. 14.
- <sup>85</sup> *Id.*, p. 14.
- <sup>86</sup> *Id.*, p. 14.
- <sup>87</sup> *Id.*, p. 14.
- <sup>88</sup> *Id.*, p. 14.
- <sup>89</sup> *Id.*, p. 14.
- <sup>90</sup> *Id.*, p. 14.
- <sup>91</sup> *Id.*, p. 14.
- <sup>92</sup> *Id.*, p. 14.
- <sup>93</sup> *Id.*, p. 14.
- <sup>94</sup> *Id.*, p. 14.
- <sup>95</sup> *Id.*, p. 14.
- <sup>96</sup> *Id.*, p. 14.
- <sup>97</sup> *Id.*, p. 14.
- <sup>98</sup> *Id.*, p. 14.
- <sup>99</sup> *Id.*, p. 14.
- <sup>100</sup> *Id.*, p. 14.

- Delmar, N. Y.: Scholar's Facsimiles and Reprints, 1972.
- <sup>50</sup> Idem, "Khayyam wa Indāusī," *Taghrib*, 215. Kluwer 1317-1906. <sup>51</sup> *Ibid.*
- <sup>52</sup> *Ibid.*, p. 113.
- <sup>53</sup> Literally, mouse.
- <sup>54</sup> Literally, bad.
- <sup>55</sup> Literally, good faces.
- <sup>56</sup> Literally, ivory.
- <sup>57</sup> Idem, "Khayyam wa Indāusī," *Taghrib*, 217. Mubashir 1315-1904.
- <sup>58</sup> *Idem*, *Al-Ḥayyāt al-Ḥusnā*, Kluwer, Leiden, 1315-1954. 1.
- <sup>59</sup> *Idem*, *Al-Ḥayyāt al-Ḥusnā*, Kluwer, Leiden, 1315-1954. 1.
- <sup>60</sup> Literally, patient.
- <sup>61</sup> *Idem*, *Al-Ḥayyāt al-Ḥusnā*, Kluwer, Leiden, 1315-1954. 1.
- <sup>62</sup> *Ibid.*, p. 111.
- <sup>63</sup> Vladimir Minorsky, "The Earliest Collections of O. Khayyam's *Diwān*," *Journal of the Royal Asiatic Society of Great Britain and India*, 1907, p. 100.
- <sup>64</sup> *Ibid.*, pp. 107-110.
- <sup>65</sup> P. Edwell-Sutton, "The Obit of Khayyam Dīwān," *Journal of the Royal Asiatic Society of Great Britain and India*, June 1913, 171.
- <sup>66</sup> *Idem*, George Power, *The Bāṭnīya*, p. 10. *Religion of the Bāṭnīya*, London, 1929.
- <sup>67</sup> Fuzugh and Ghannī, *Rubāʿiyyāt al-Faḥr al-Rāḥ*, *Asāthir*, p. 20.
- <sup>68</sup> *Ibid.*, p. 5.
- <sup>69</sup> Hedāyat, *Ḥadīqat al-Ḥayyāt*, p. 10.
- <sup>70</sup> Dāshū, *Dīwān al-Ḥayyām*, p. 59.
- Both Persian and Arab poets previously mentioned had produced poems of related rubāʿi long before *Idem* and wrote his translation.
- <sup>71</sup> Rubāʿi nos. 53, 69, 104.
- <sup>72</sup> Rubāʿi no. 121.
- <sup>73</sup> Rubāʿi nos. 105, 156, 191.

ریزه دلخواران و دلخواران  
 ریزه دلخواران و دلخواران

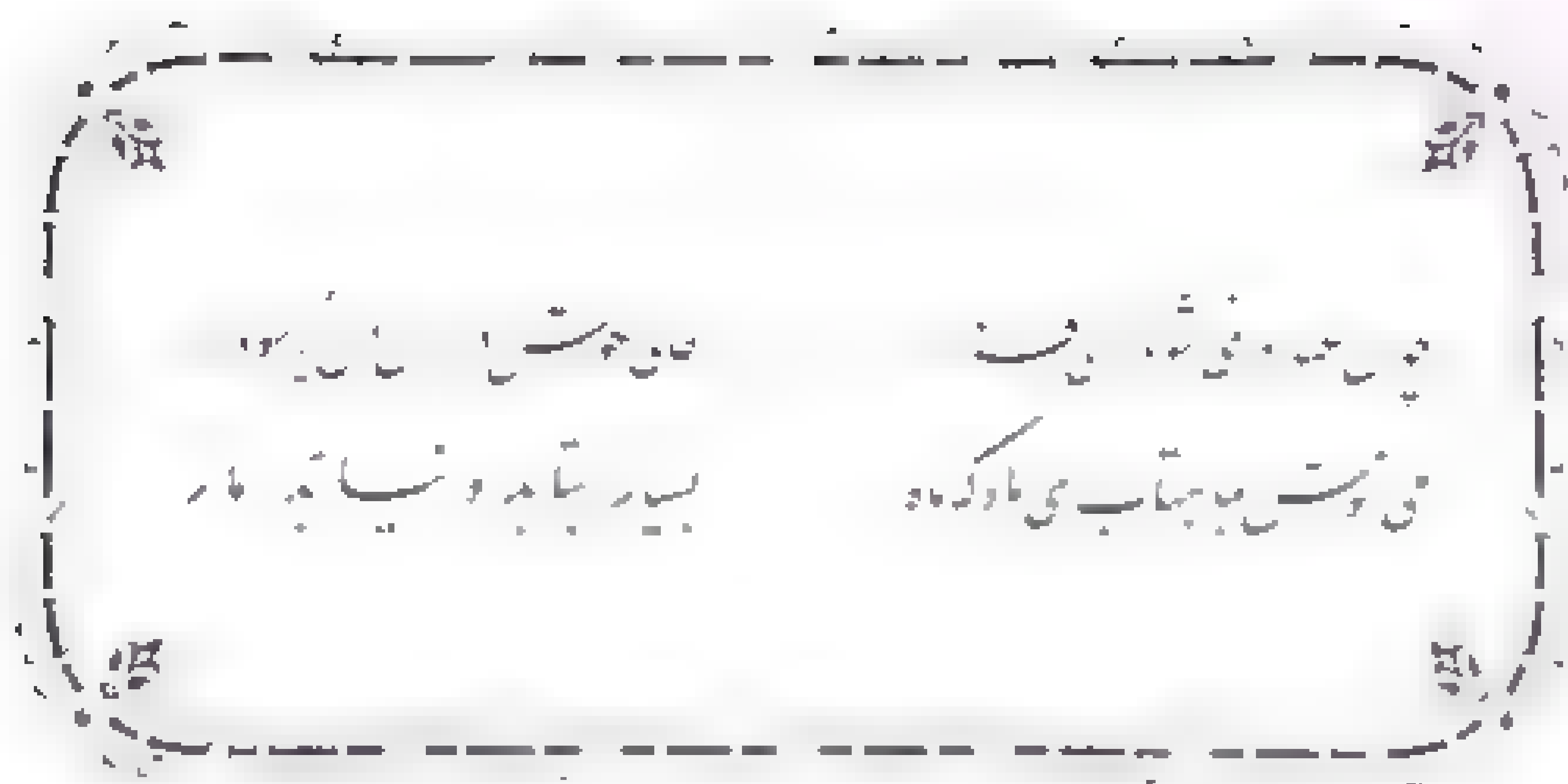
Rise O Delchavar, and O delchavars! with your beauty  
 And for the sake of our hearts bring a jar of wine so we  
 may drink together before they make many jars from  
 our clay.

Persian texts: Faruqhi 1, Dastgiri 70

Verse translations: Whitfield 5

Prose translations: McCarthy 7

<sup>1</sup> Literally: dissolve our difficulties



2. Since no one will be responsible for tomorrow, cheer up  
 now this heart which is full of melancholy. Drink wine  
 in moonlight. (O Moon, for Heaven's moon will see me  
 often and will not find us)

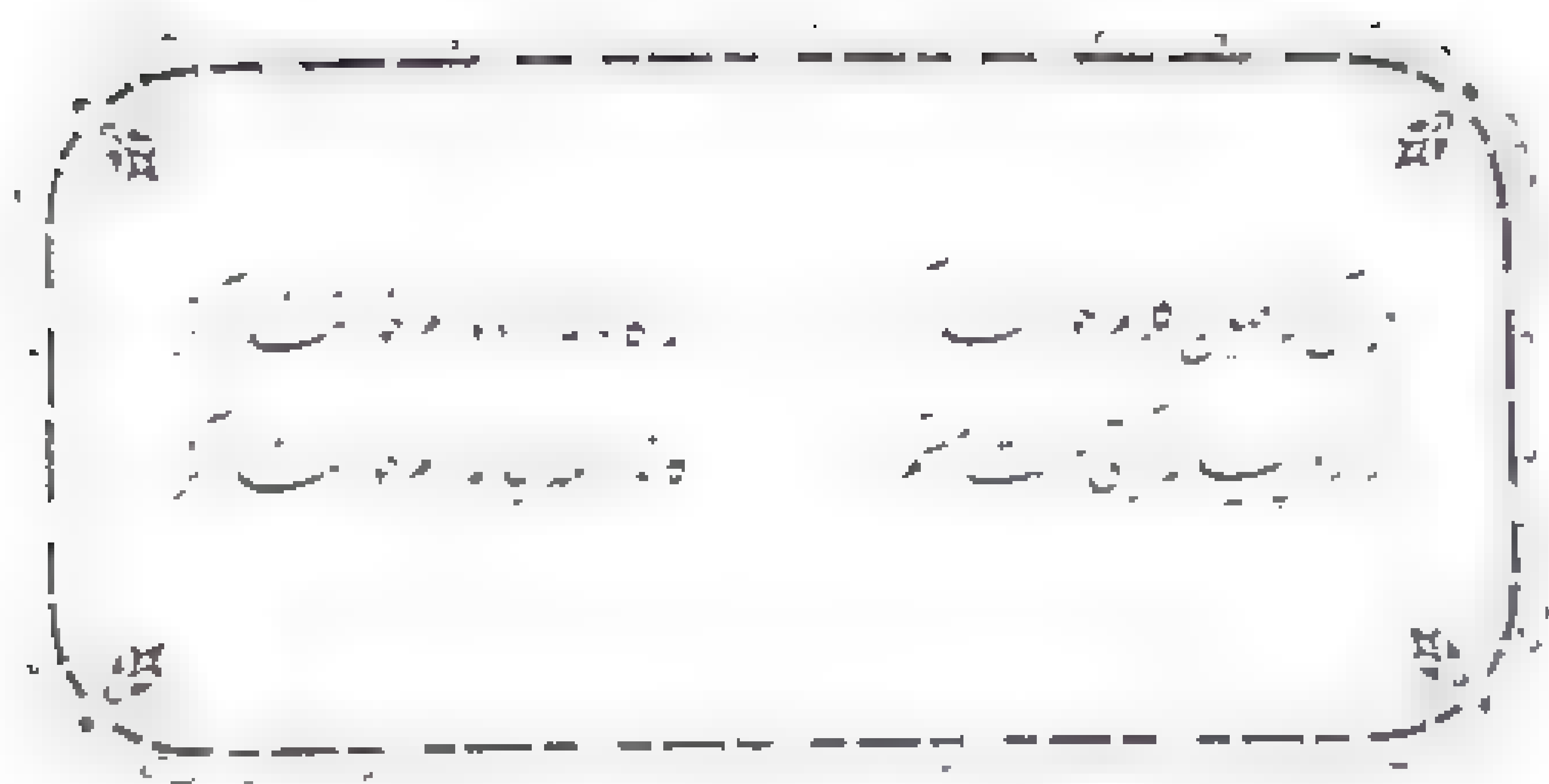
Persian texts: Faruqi 2, Hedayat 112, Dabiri 65

Verse translations: FitzGerald 73, Whitfield 7

Persian text at the top of the page: The Moon is a beautiful woman

sen 30

Persians think of the moon as a beautiful object. Hence to give  
 a compliment to a beautiful woman, they call her the "moon"



۱. Qut'ah<sup>1</sup>, which is called the Holy Word is read from time to time and not always. But around the cup there dwells a verse which is read constantly<sup>2</sup> everywhere.

Persian texts: Faruqi 3

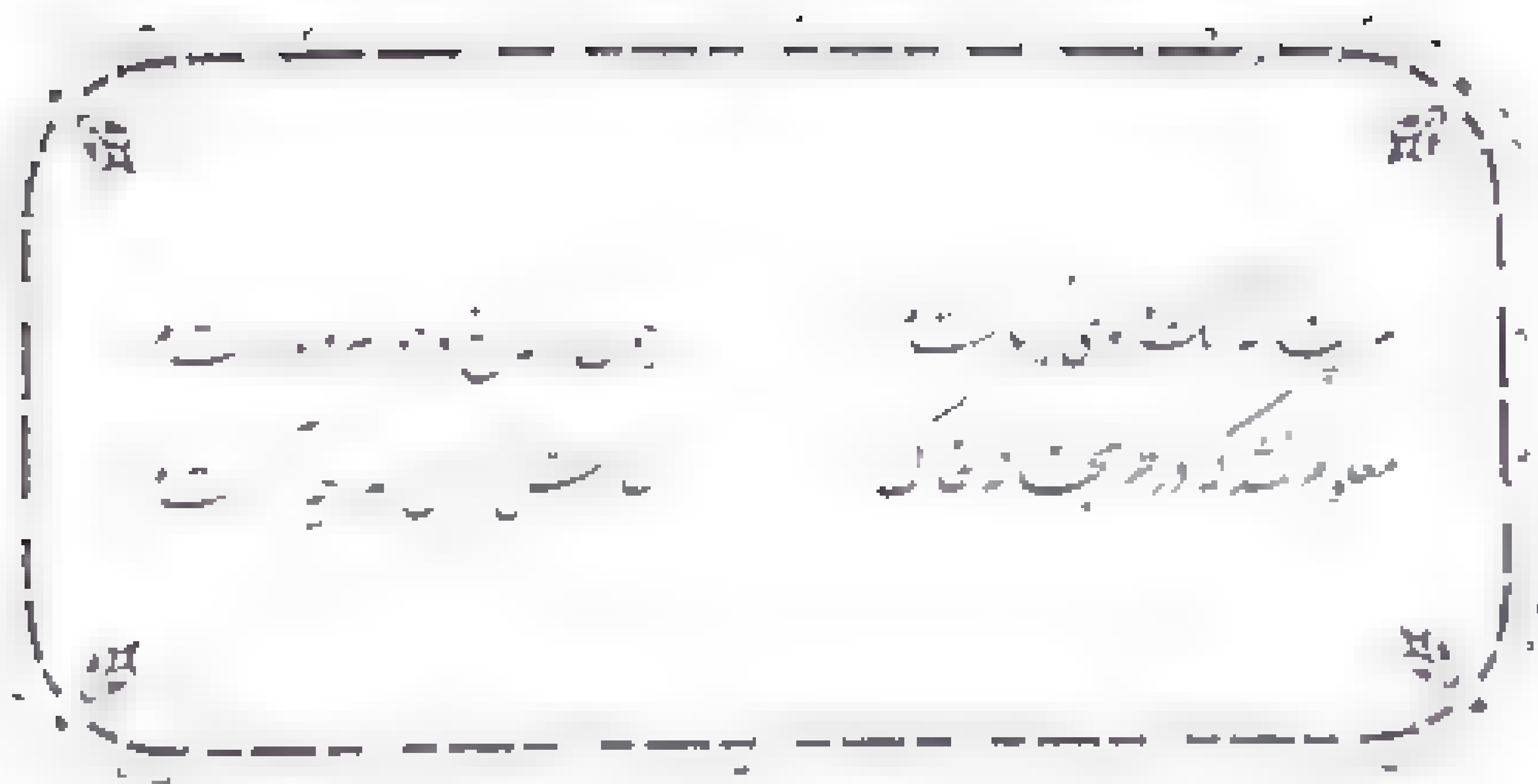
Verse translations: Whinfield 10

Prose translations: McCarthy 23, Heron-Allen 6, Rosen 4, Christensen 41

<sup>1</sup> The Muslim Scriptures

<sup>2</sup> This ruba'i contains a charming pun: *haru* means "constantly", or "continually," as well as "wine," especially if drunk all day long, as opposed to the morning draught, or evening cup.





- Long. I am not a beautiful complexion, and I am sweet-scented, and I have cheeks like a tulip and a figure like the cypress-tree, yet it is not clear that in this House of Mirth the Painter for a purpose the Painter of Beauty adorned me.

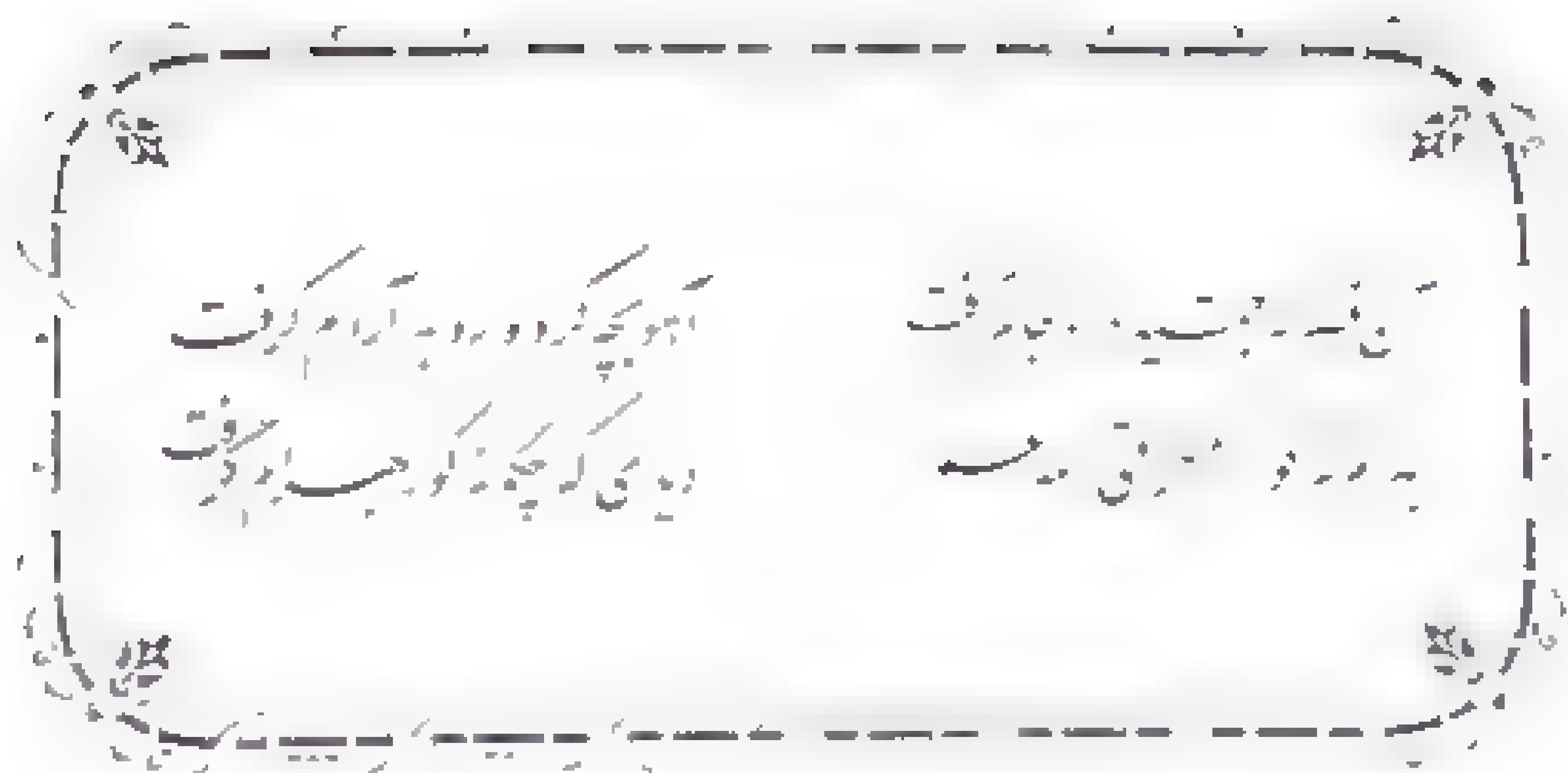
Persian texts: Faruqi 3, Hedayat 1, Dastgiri 24

Verse translations: Whinfield 12

Prose translations: McCarthy 20, Rosen 6







Is that palace, where Jansher of Ilkhanat the gazel  
 later gave birth to young, on the 1 x rested. Duvo, se  
 low Bannan who caught wild asses and as he, was  
 caught himself by the tomb?

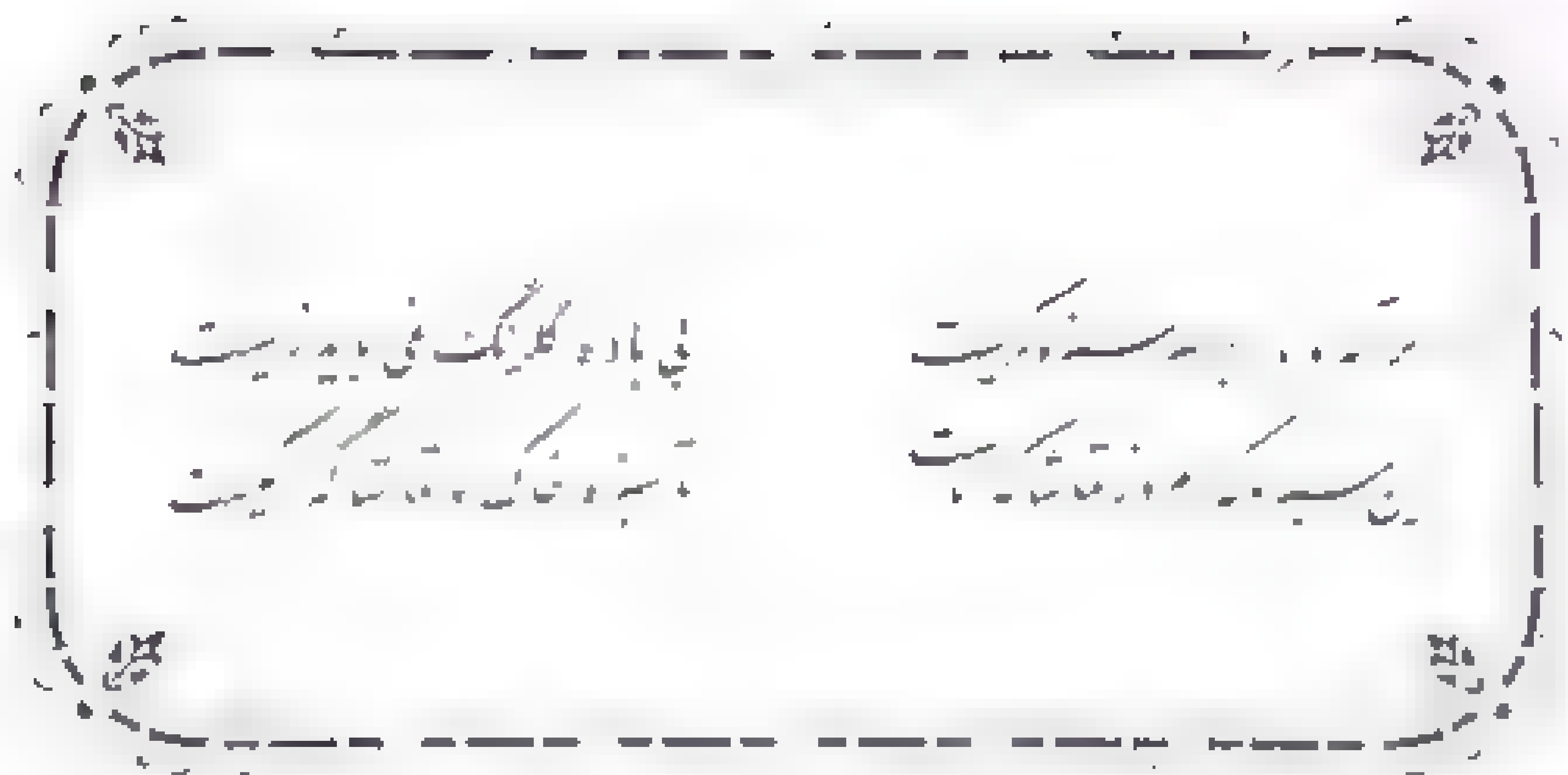
Persian texts: Farogh 7 Hedayat 51

Verse translations: FitzGerald 17, Whitfield 72

Persian text: M. C. K. S. 17

It is said that wine was first met during the reign of Jansher, of the  
 17th century.

Bannan  
 wild asses. It is said that he was lost while hunting a wild ass and was not  
 found again.



- b) The cloud came and wept again over the green grass  
 One should not live without rain when this grass  
 which we behold with pleasure today – an – who will  
 behold the grass that shall spring from our dust

Persian texts: Furugh 8, Hedayat 61

Verse translations: FitzGerald 22, Whinfield 75

Prose translation: McCarthy 100, Rieu 7, Gurnsey 100, Anstey 1  
 CB 161

بست تا به دیو چو یار بست

دینار و چشیر و تر بست

بست که فلان دست یار بست

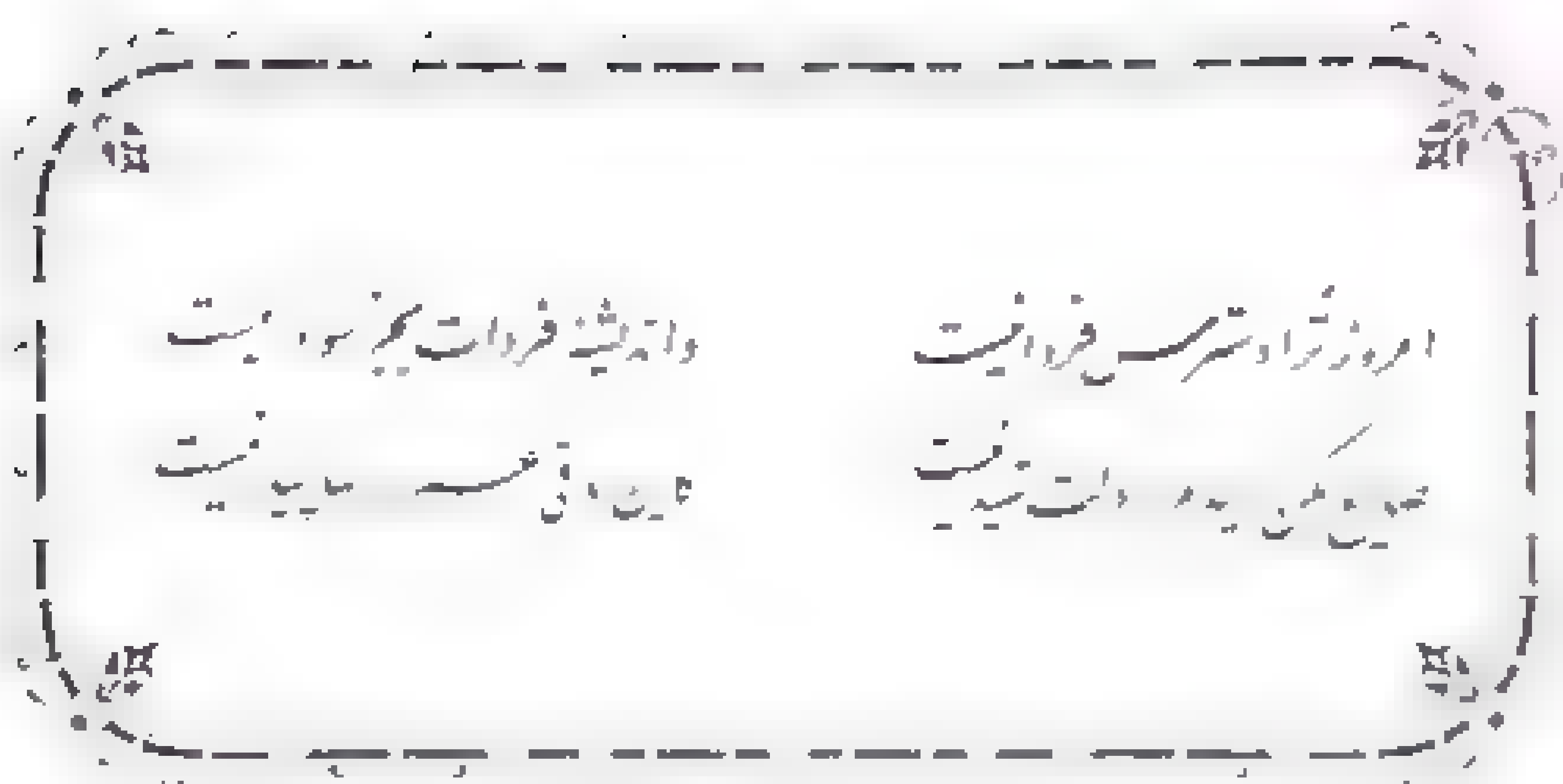
نیکو کرد و بستن و بست

- q. Now that the rise of your fortune is proven, why is your hand not busy with the bowl of wine? Drink wine, for now is a glorious evening and it is said to find a day like this again.

Persian texts: Faruqi 9

Verse translations: Whitfield 71

Prose translations: McCarthy 149

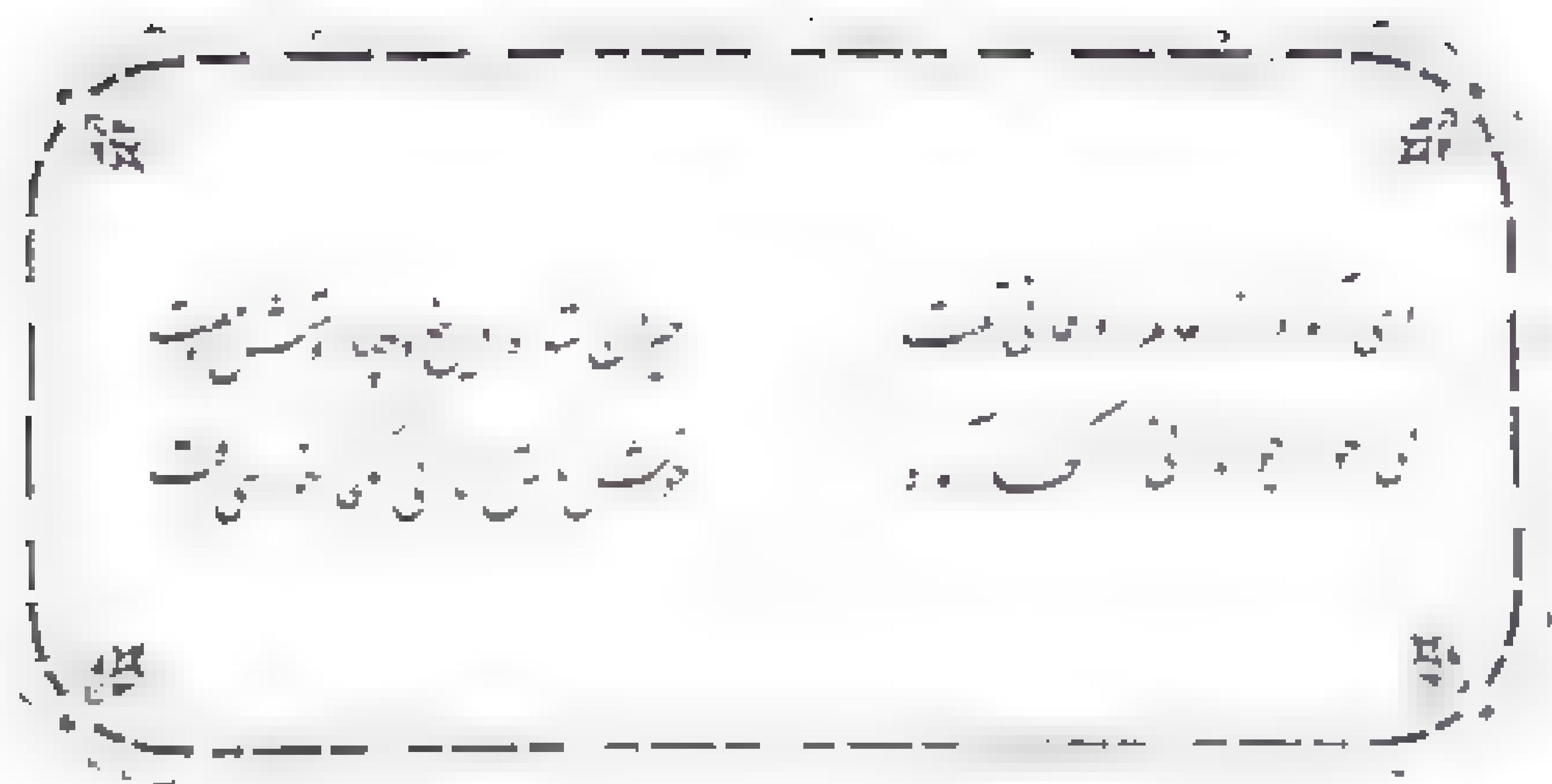


- 10 Tomorrow is not within your reach, today, and you thought of it is nothing but a smoke. Spoil not this moment if your heart be not laid for the price of the rest of life is not clear.

Persian texts: Furugh 10, Hedayat 155, Dastu 56

Verse translations: Whinfield 30

Prose translations: McCarthy 76, Heron-Allen 12, Ross Christensen 62, Arberry CB 7.



11. O thou who hast come from the spiritual world with zeal and haste, and hast become bewildered by five and four and six and seven. Drink wine, for thou knowest not where thou hast come. Be merry for thou knowest not whither thou wilt go.

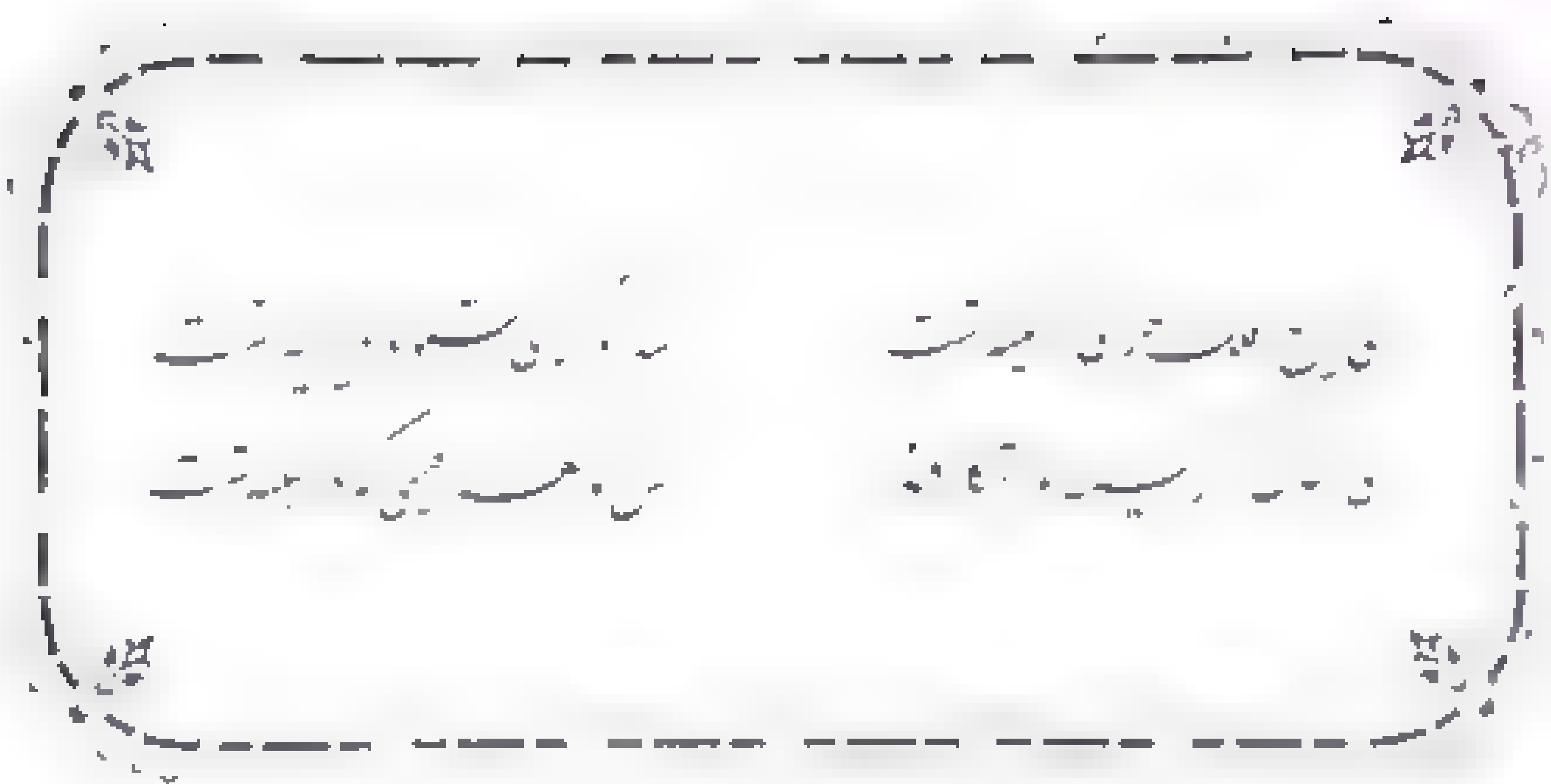
Persian texts: Faruqi 11

Verses translations:

Prose translations: Rosen 15

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<sup>1</sup> Five senses, four elements (earth, water, air, and fire), six directions and seven planets



- 22 O, wheel of heaven! dost thou is not of your spot  
 mainly is your ancient hand? O, earth, should they  
 spot your face! many precious gems will they find  
 in it.

Persian texts: Furugh 12, Hedayat 50

Verse translations: Whinfield 25

Pennell 1910: 100, Al-Buhārī 1955: 100, Rieu 1960: 100, 107

<sup>1</sup> A reference to the precious stones as we have the gemmen and women that are buried in the bosom of the earth.

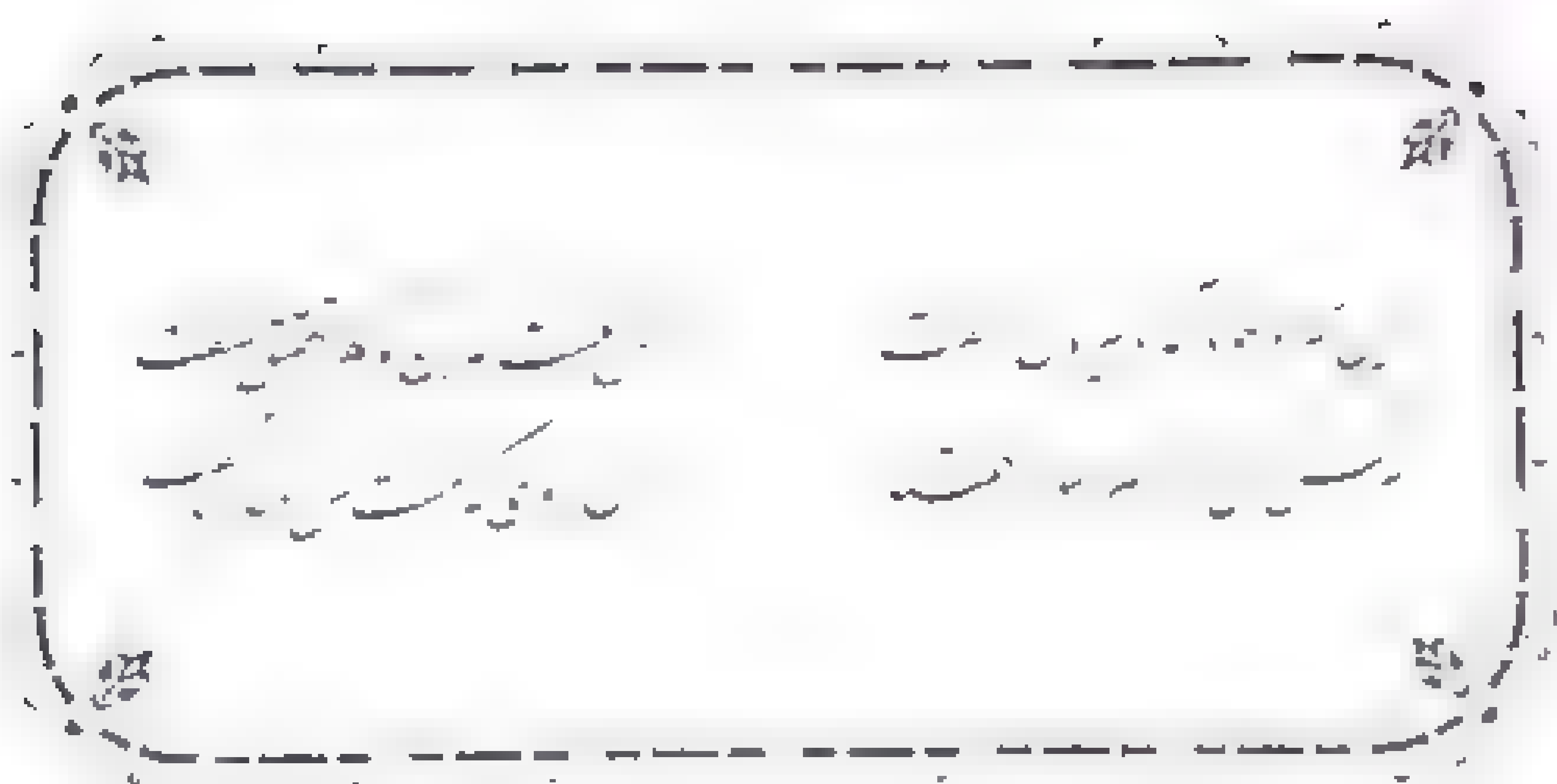
و زین بوی که بخت  
 بر سر من نهاده است  
 ز شمع و دانه  
 ز بس و ز بخت

O be it since fate will make the sea and sea the  
 part sea will suddenly leave thy body so even then in  
 the grass-field are the happy days days are grasses  
 spring from thy dust.

Persian texts: Fought 15

Verse translations

Prose translations: McCarthy 57



14. ~~Existence~~ has come out of the unknown. There is no one who can pierce this pearl of knowledge. ~~Existence~~ has said something based on vain magnification. No one can tell it as it is.

Persian texts: Lutugh 14, Hedayat 8, Dashti 2

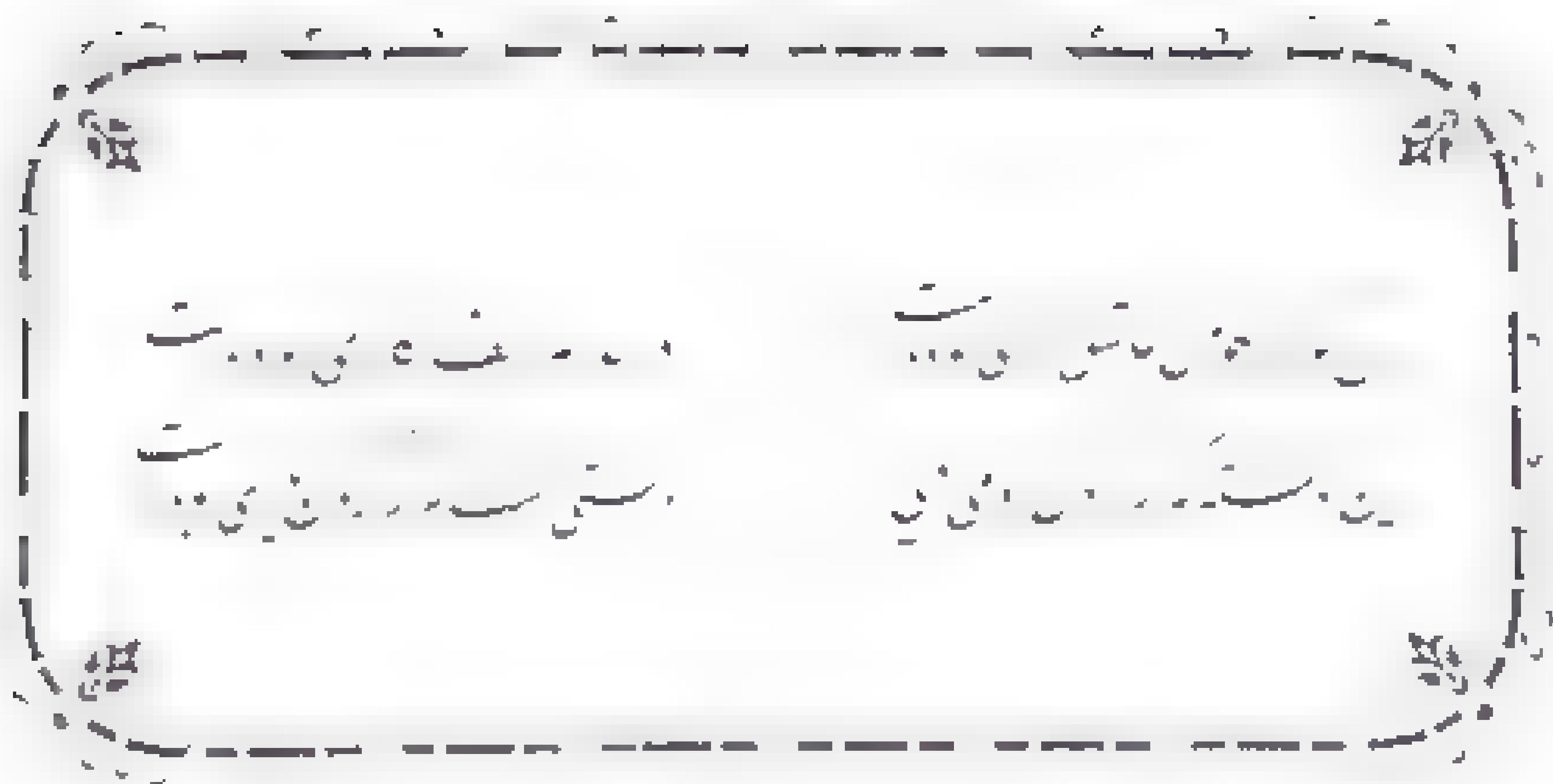
Verse translations

Prose translations: Rosen 1A

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Literally, pearl of inquiry. If this pearl could be pierced, then it could be added to the string of knowledge.



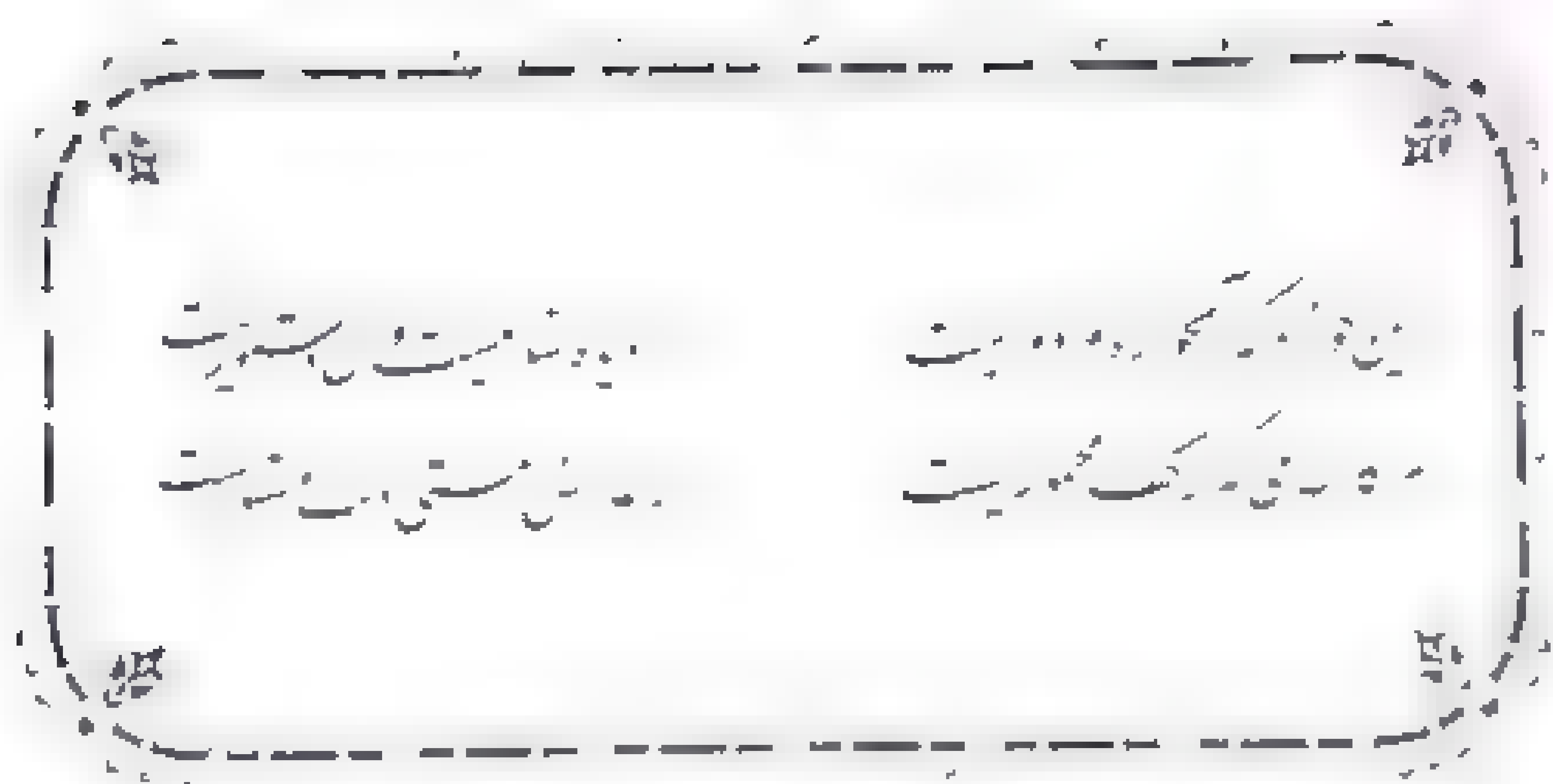


This tag has been a leath' love-lake, who has been  
 battered by the kisses of a sweet art. It's handle  
 that you see its hook is a hand which has been on the  
 neck of a beloved one.

Persian texts: Lough 13, Hedayat 72, Dastu 41

Verse translations: Fitzgerald 53, Whitfield 72

English text: M. C. 11, A. C. 11, R. 11, C. 11  
 Jensen 53



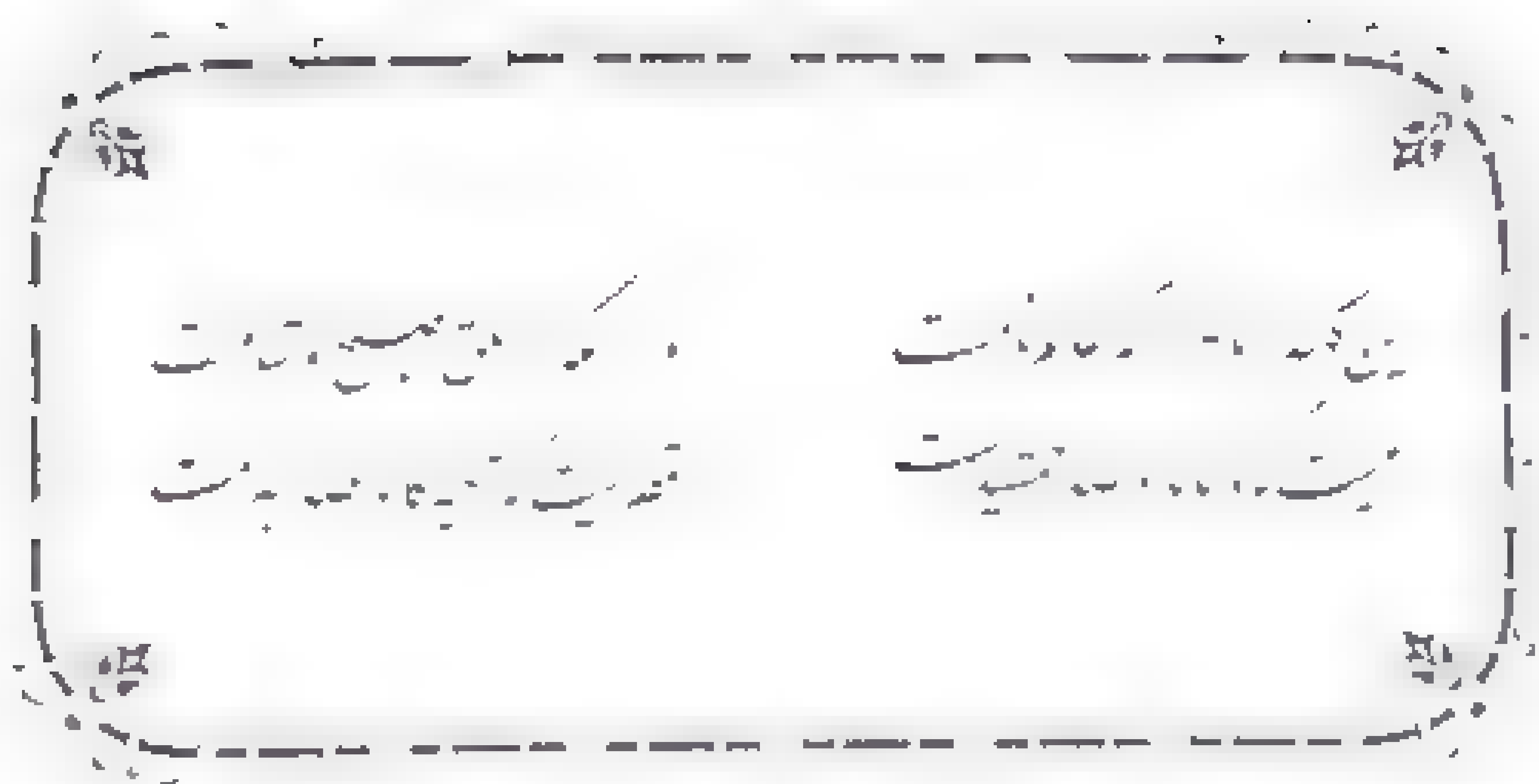
10. It is said when it is the day of a school, that day is  
 the eyes of a king and the heart of a minister. Every  
 bowl of wine which is on the palate of a gipsy man is hot,  
 the cheeks of rich akats, and the lips of exiles are cold.

Persian texts: Furugh 10

Verses translations:

Prose translations:

<sup>1</sup> A prime minister or vizier and not a clergyman



- This old caravanserai which is called the world, and is the resting place of the pilgrim horse<sup>1</sup> of morning and evening, is at least 1000 years old by the hand of Jamshed<sup>2</sup>; is a castle which is the resting place of a hundred Bahrāms.<sup>3</sup>

Persian texts: Faroghī 17, Herkovat 55, Dasht 10.

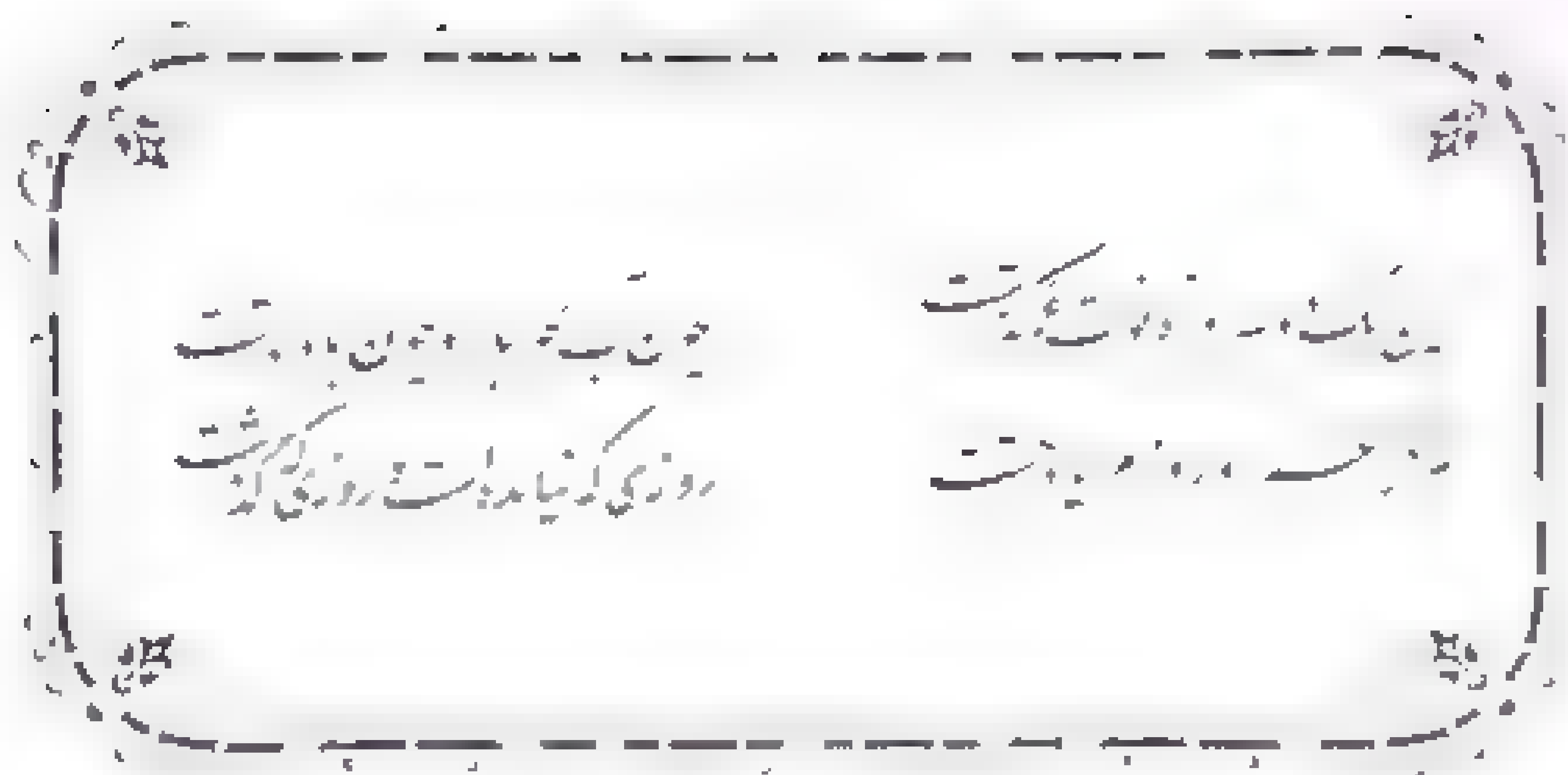
Verse translations: FitzGerald 10, Whinfield 7.

Prose translations: McCarthy 130, Rosen 21, Arberry CB 17.

The Persian poets have often compared night and day to a black and white horse.

<sup>2</sup> It is said that Jamshed established the festival of Nawruz (New Year's Day) in Persia, which betokens the arrival of Spring.

<sup>3</sup> Several kings of Persia were named Bahman.

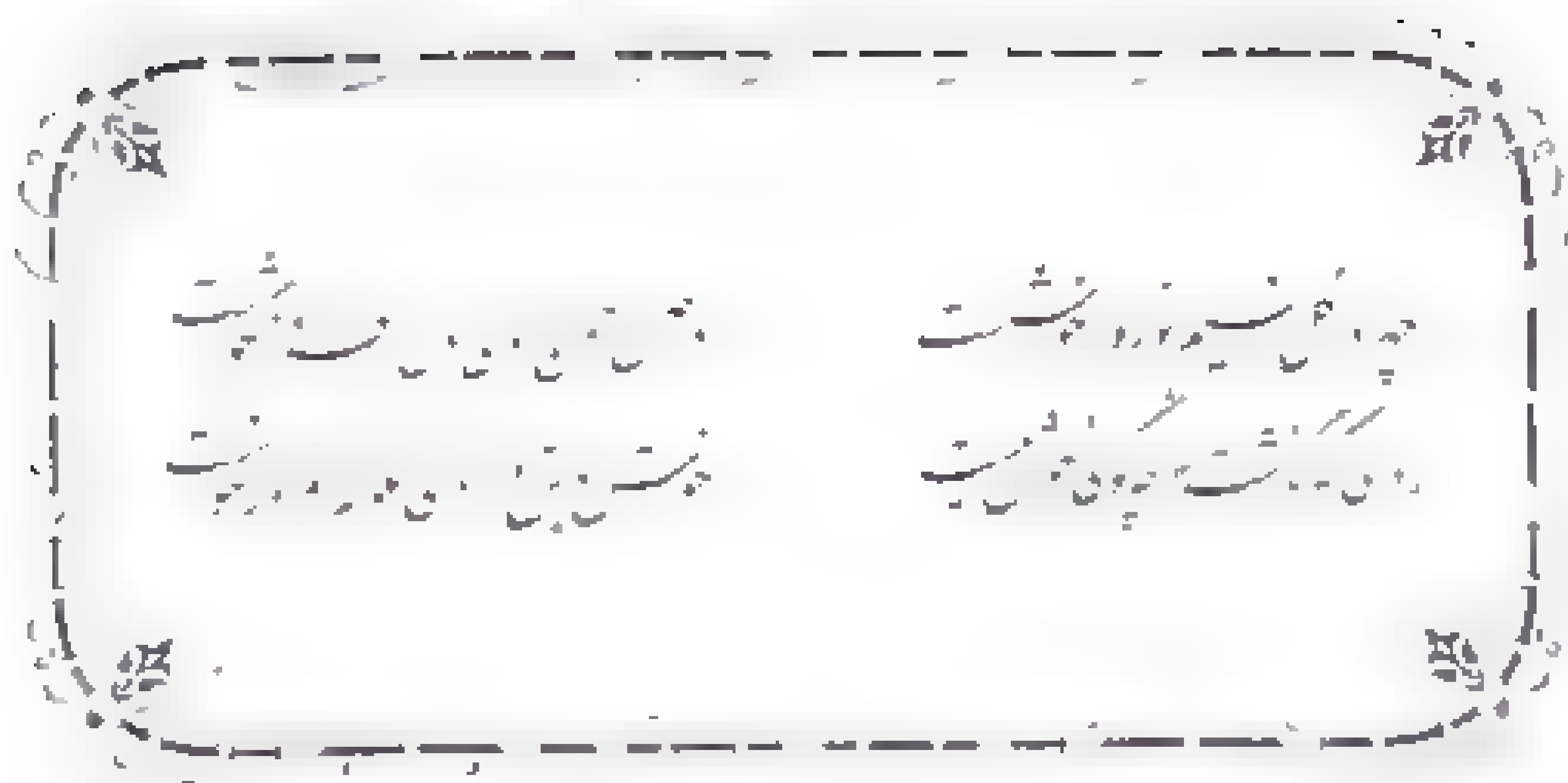


15. These two or three days of my turn at life passed by water in a look and ward of a plume. The sea and of two days never came to my mind the day that has not come and the day that has passed.

Persian texts: Faruqi 16

Verse translations: FitzGerald 37, Whitfield 20

Persian text: M. C. 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000



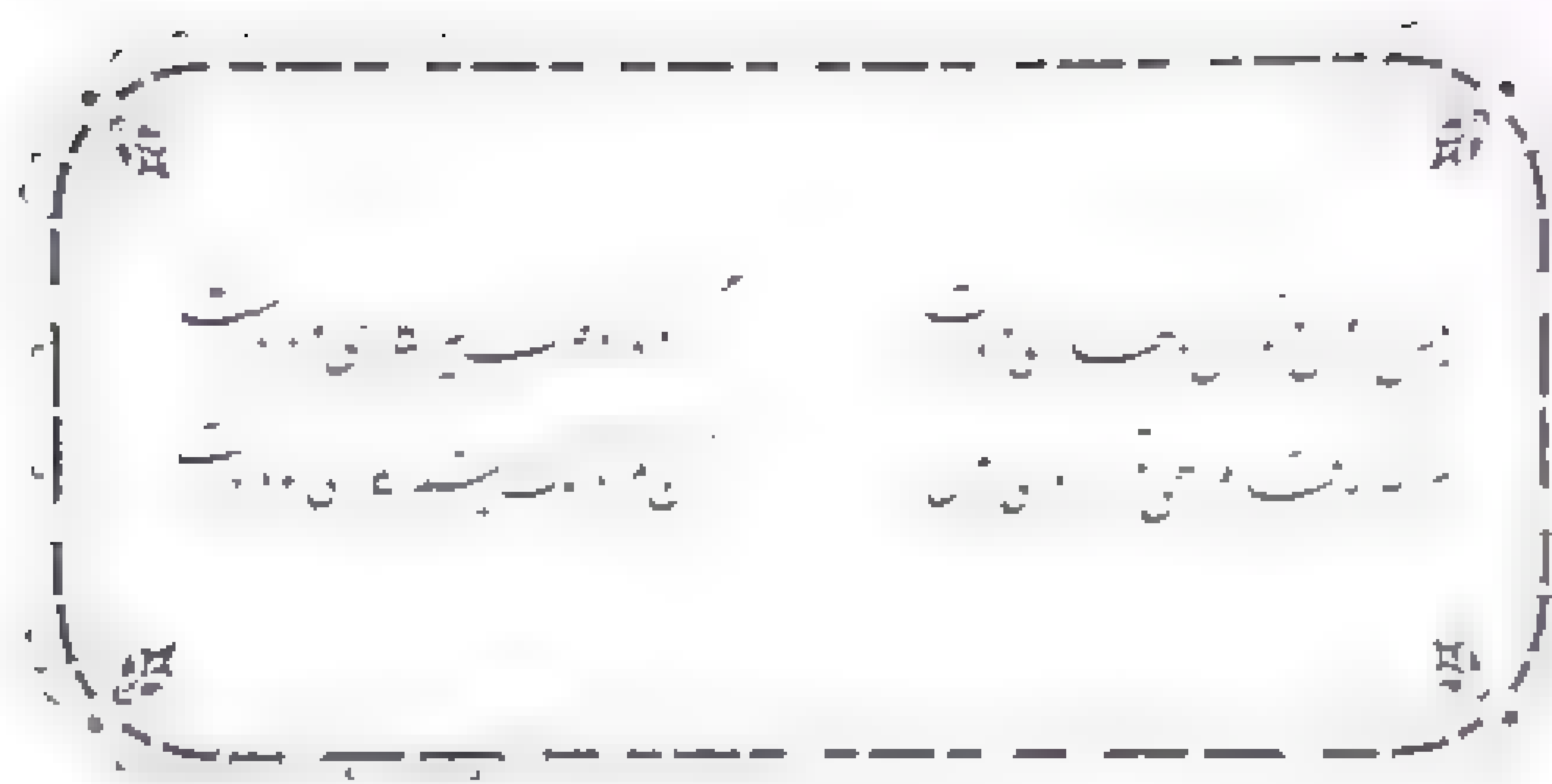
- c) Upon the clocks of the rose the nooze of Nawroz is caught. On the meadow the face of the rose who brightens the heart is delightful. Of a Sunday that has passed whatever we say is not well. Be merry and speak not of yesterday, for today is delightful.

Persian texts: Furught 19, Hedayat 120

Verse translations: Whinfield 112

Persian text: Book of Arzūshān, 1000 Years of the Creation of the World

Arberry CB 28



- 20 Before dawn the clock has been muffled and the revolving heaven too has been hushed with secret mirth. Whenever the next moment came has been the paper of some beauty's eye.

Persian texts: Furught 20

Verse translations: Whinfield 75

Prose translation: M. C. Aslam Khan (1997) 10

CB 12

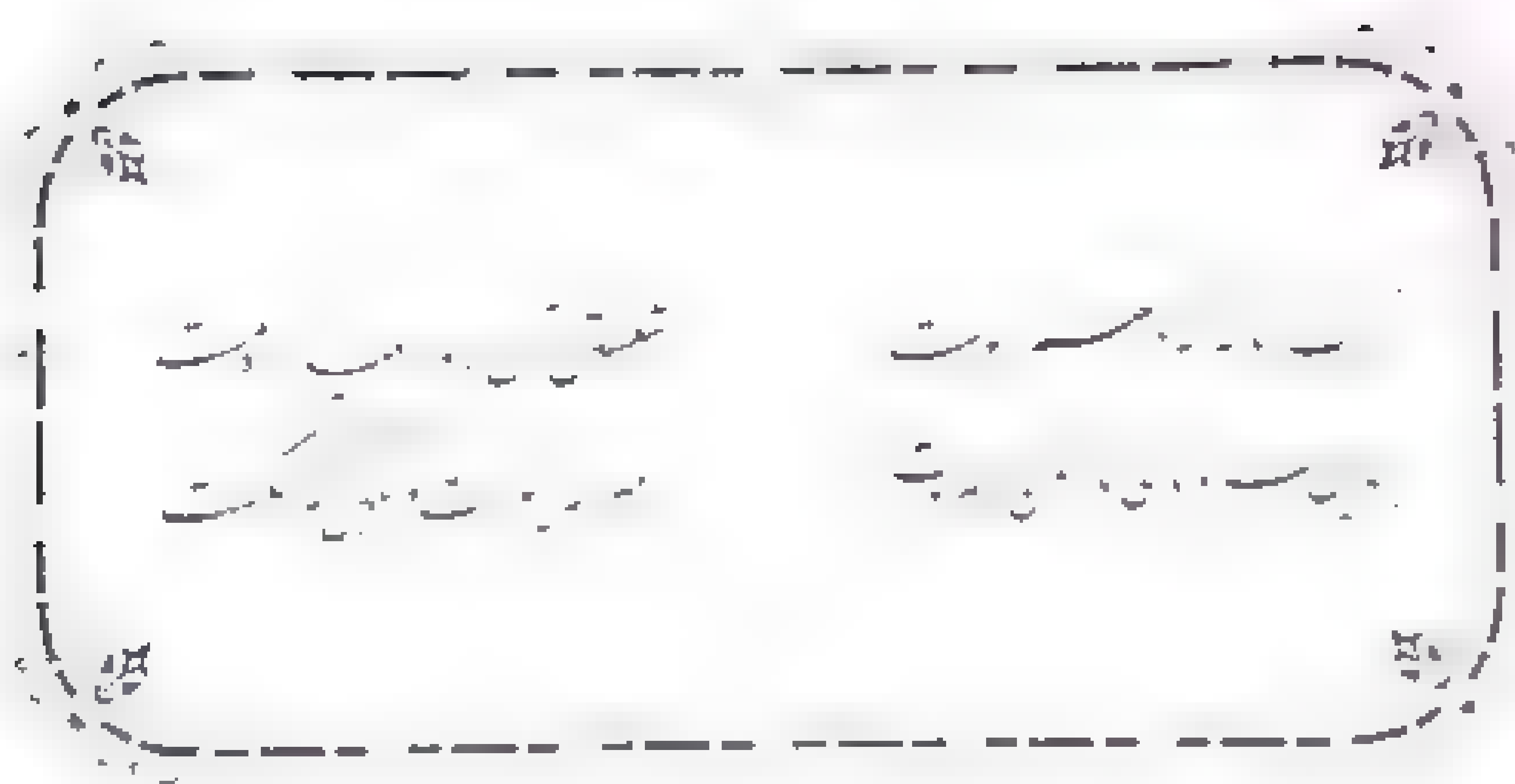
چو دریا در بحر است / چو دریا در بحر است  
 چو دریا در بحر است / چو دریا در بحر است

How long should I live bricks on the seas – I am disgusted  
 with the adek, tars of the temple – Who said Khayyat,  
 will dwell in hell? Who has ever come to hell and who  
 has come from paradise?

Persian texts: Forugh 21, Hedayat 6

Verse translations: Whitfield 111

Persian text: Forugh 21, Hedayat 6



- 22 Once the shape of a cap is wrought, a drunkard cannot allow its breaking. Then off and whose low cap and whose late broke so many lovely heads and less.

Persian texts: Faruqi 22, Hedayat 44, Dastg 22

Verse translations: FitzGerald 62, Whinfield 42

Prose translations: M. C. Aslam 100, H. A. R. 100, R. 100

Christensen 77, Arberry CB 91



چون که خواهی خوش بگذری

بگو با خردمندان سخن

چون که خواهی بد بگذری

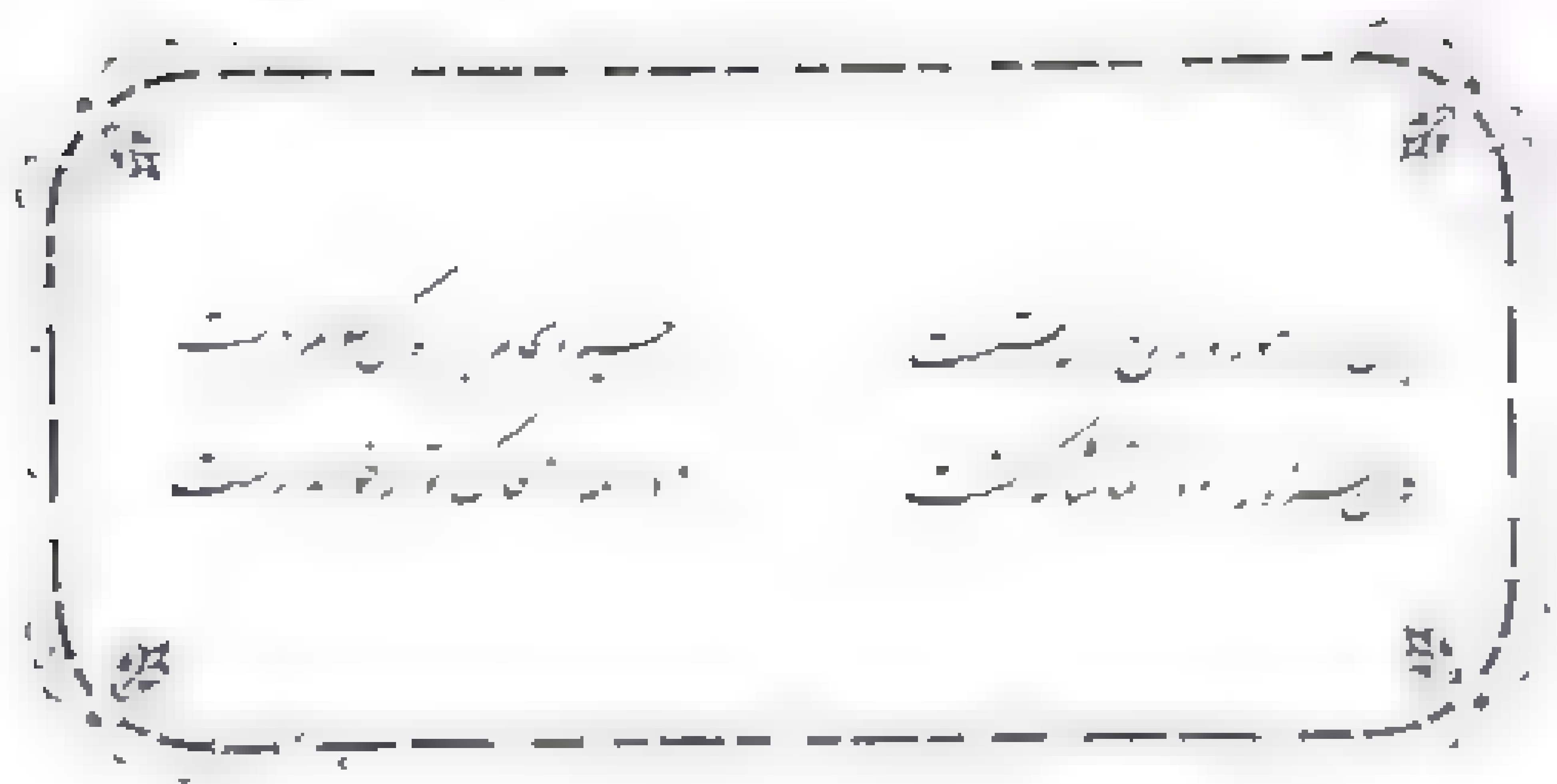
بگو با نادانان سخن

27. Since for an ancient the communication of different natures  
is as you wish: go live happily, though you are suffering.  
Be with the wise folk: for the origin of your body is a dust  
and a breeze, and a mist and a breath.

Persian texts: Faruqi, 2010, 135-6.

Verses translations:

Prose translations:



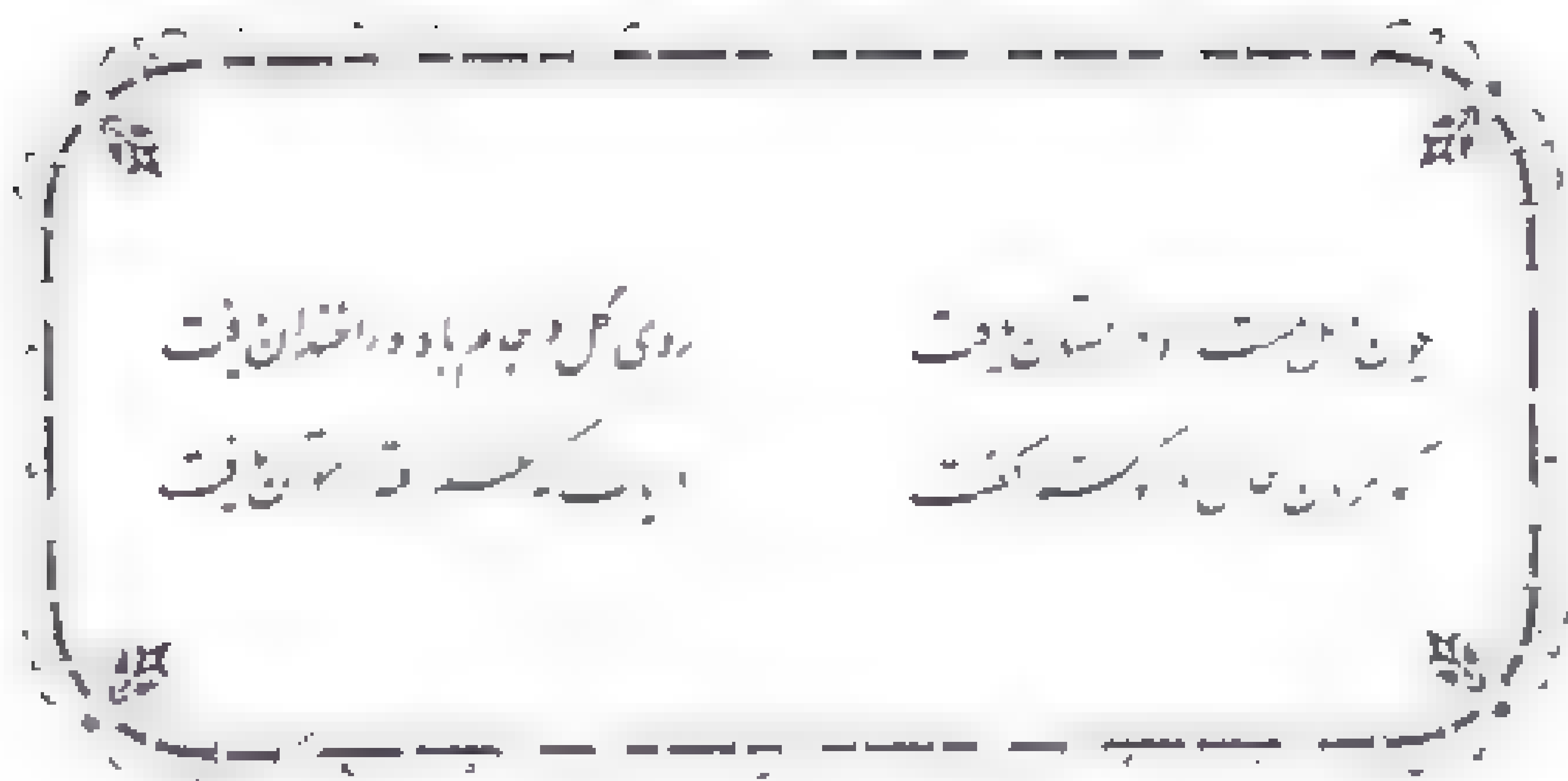
21. Since the dove has bathed the cheeks of the tulip, O  
 Nawaz, rise and resolve firmly upon the bowl of wine  
 For this green watch you beared with pleasure to-day  
 tomorrow and all spring from your dust

Persian texts: Faruqi 21, Hedayat 62, Dastgiri 62

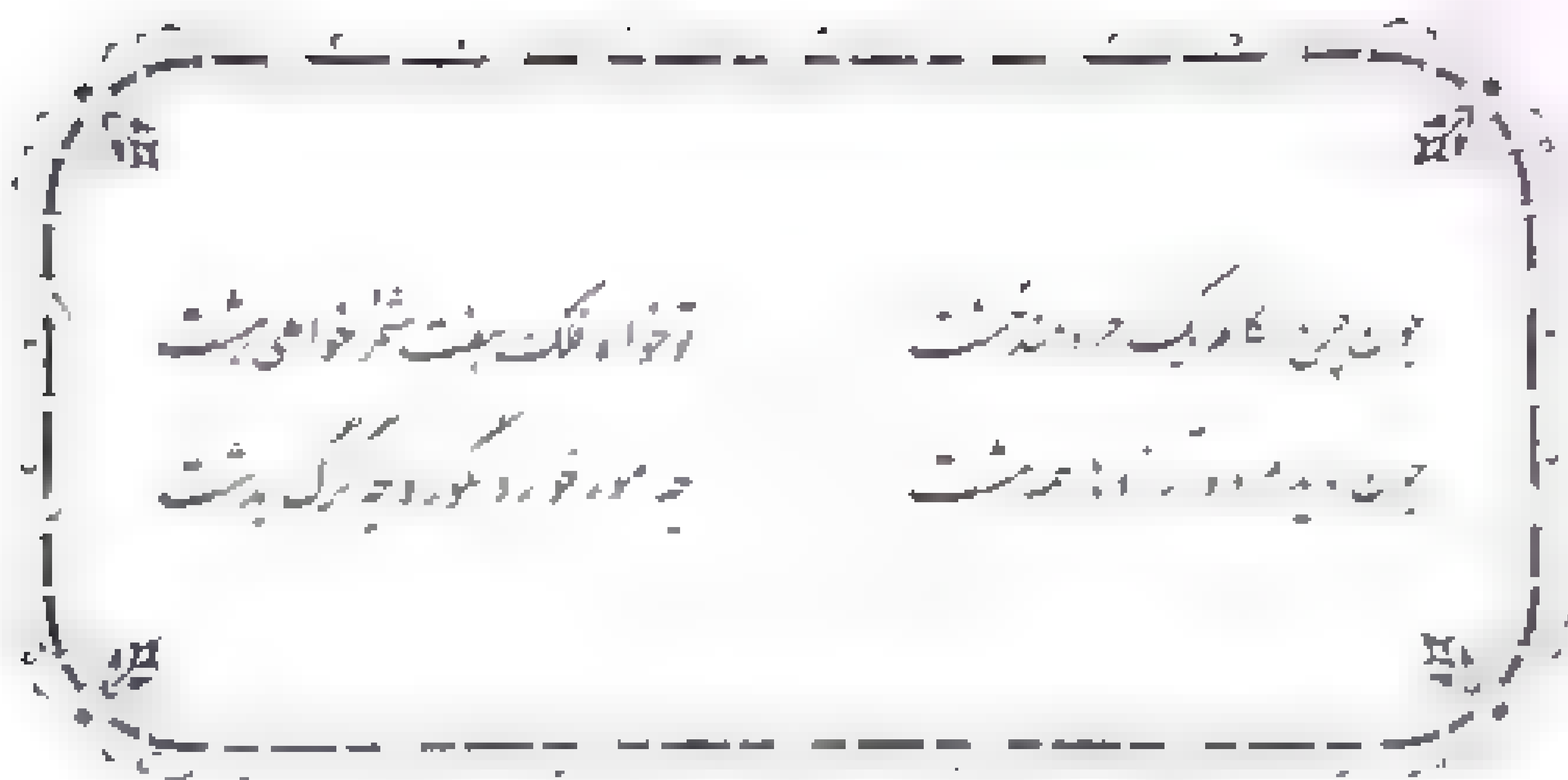
Verse translations:

Prose translations: Rosen V and 36, Christensen 51

<sup>1</sup> The New Year's Day in Persia: the first day of Spring



- ۵ When the wanton nightingale it said its way in to the garden it found laughing the face of the rose and the bowl of wine. It came and in a mate language whispered in my ear. "Take care" for the past life cannot be regained.



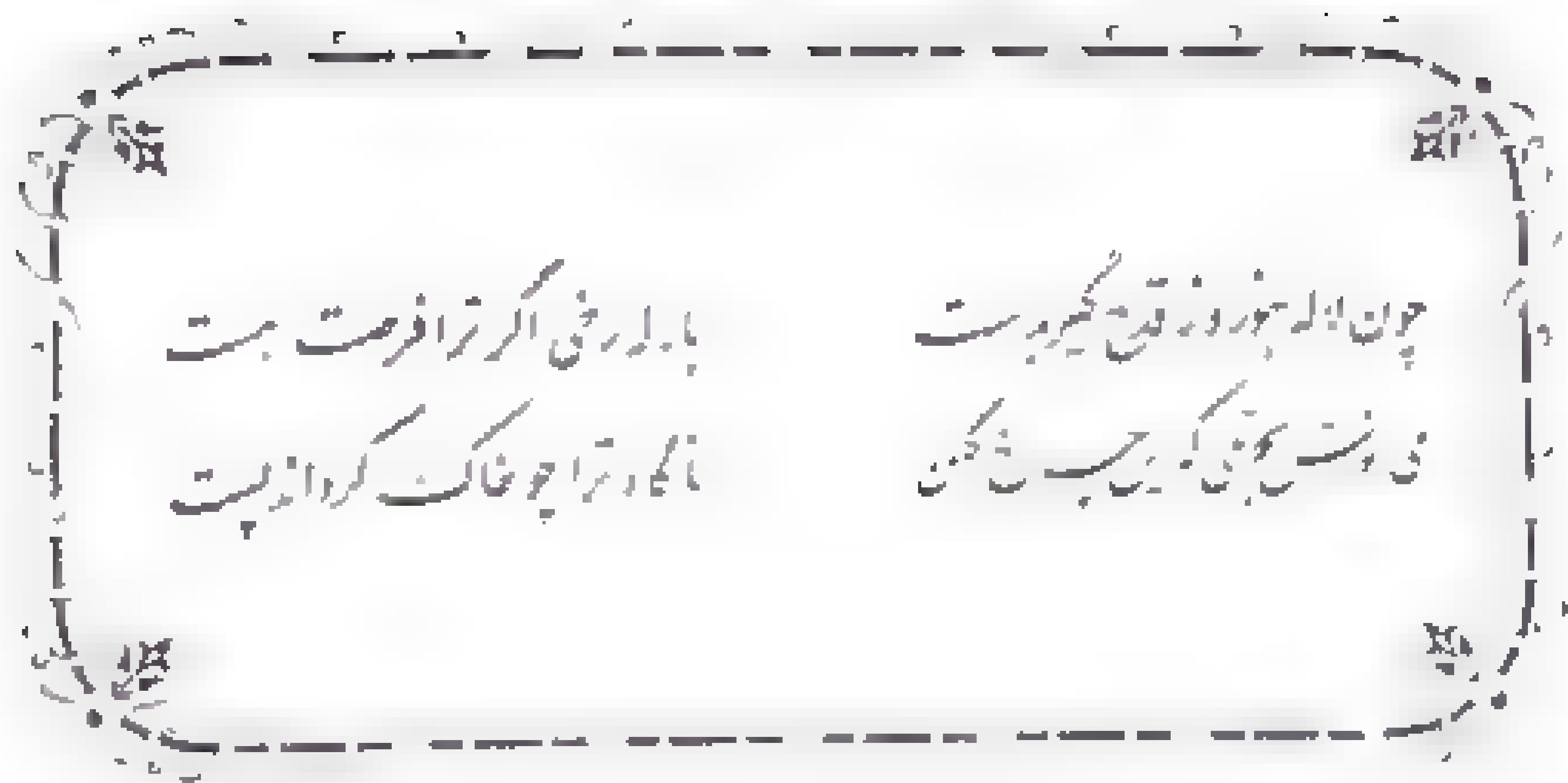
26. Since the wheel of Heaven did not revolve to the wishes of any wise man, you count the spheres seven if you wish; if you wish, eight. Since one must die and leave behind all the cosmos, what if an ant should eat them in the grave, what if a wolf on the plain.

Persian texts: Furugh 126, Hedavat 40, Dastur 46

Verse translations:

Prose translations: McCarthy 17, Roser 1997,

The ancients who believed in spheres differed in their number



- 27- Take the tulip take the bowl in thy hand on the Nawruz!<sup>1</sup>  
 together with one who has tulip-cocks if thou hast time.<sup>2</sup>  
 Drink wine carefully, for this ancient Wheel<sup>3</sup> will  
 suddenly abase thee like dust.

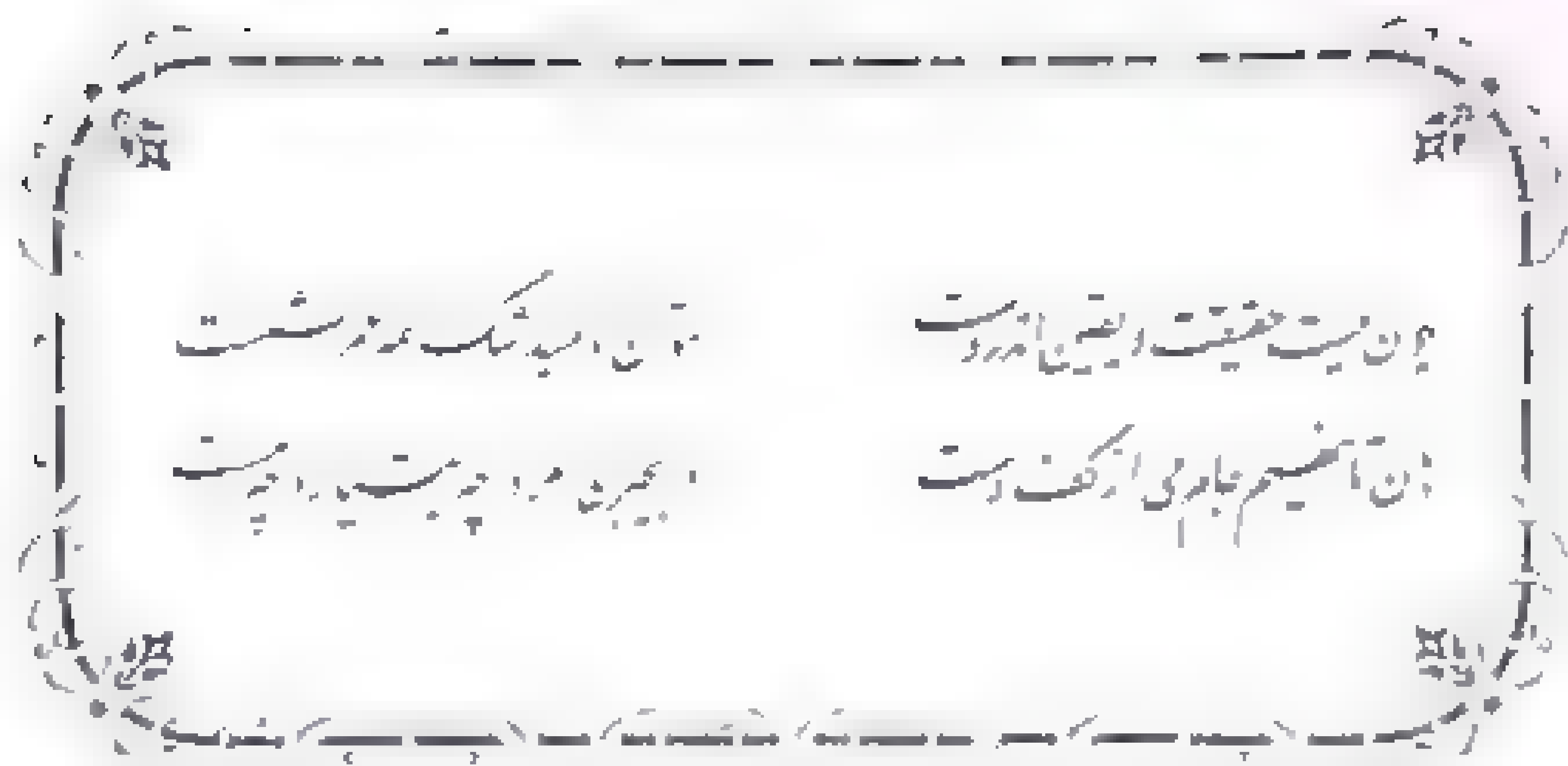
Persian texts: Faruqi 27, Hedayat 122

Verse translations: Whinfield 11

Prose translations: McCarthy 102

<sup>1</sup> The New Year's Day in Persia

<sup>2</sup> Wheel of heaven



- 20 Since there is no truth and certainly at the time, one cannot see through the work of the world. Beware that we do not lay aside the law of wine from the part of the hand. For a man is in ignorance what does matter whether he is sober or drunk.

Persian texts: Faruqi 28

Verses translations

Prose translations: Rosen 57, Arberry CB 20

چون هست بهر هست قدس نیست

نه بهر نیست بهر نیست

چون نیست بهر نیست بهر نیست

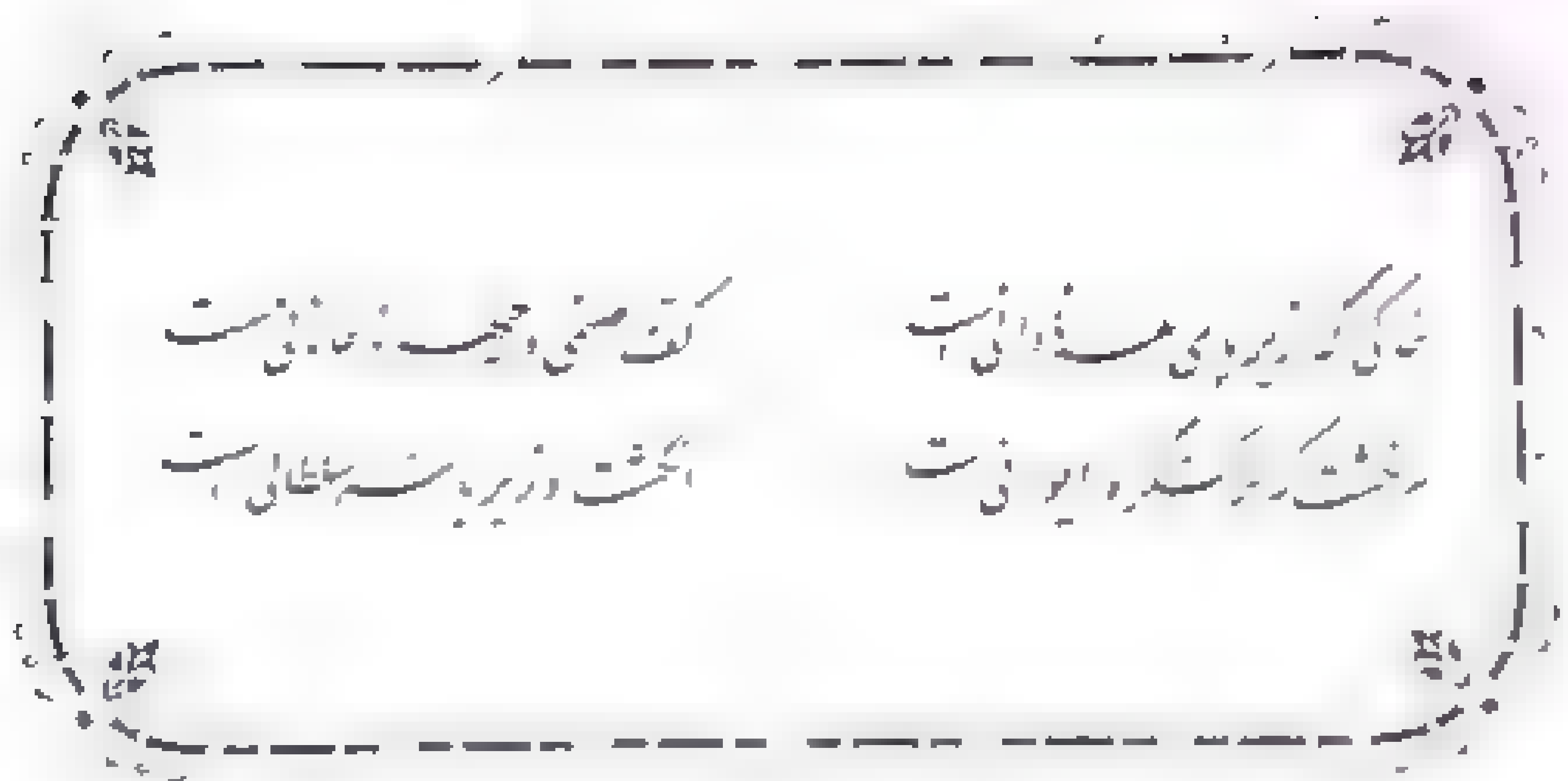
نه بهر نیست بهر نیست

Since from every thing that there is there is nothing but  
what is in the hand, and since there is nothing but a relation  
in everything, imagine that everything which is in the  
world does not exist. Suppose that everything which  
not, is in the world.

Persian texts: Faruqi 29, Hedayat 100

Verse translations

Prose translations: Rosen 70



50. This dust which is under the feet of every ignorant one is the palm of a fan-idee, and the face of a sweetheart. Every brick that is on the battlement of a palace is the finger of a vizier or the head of a sultan.

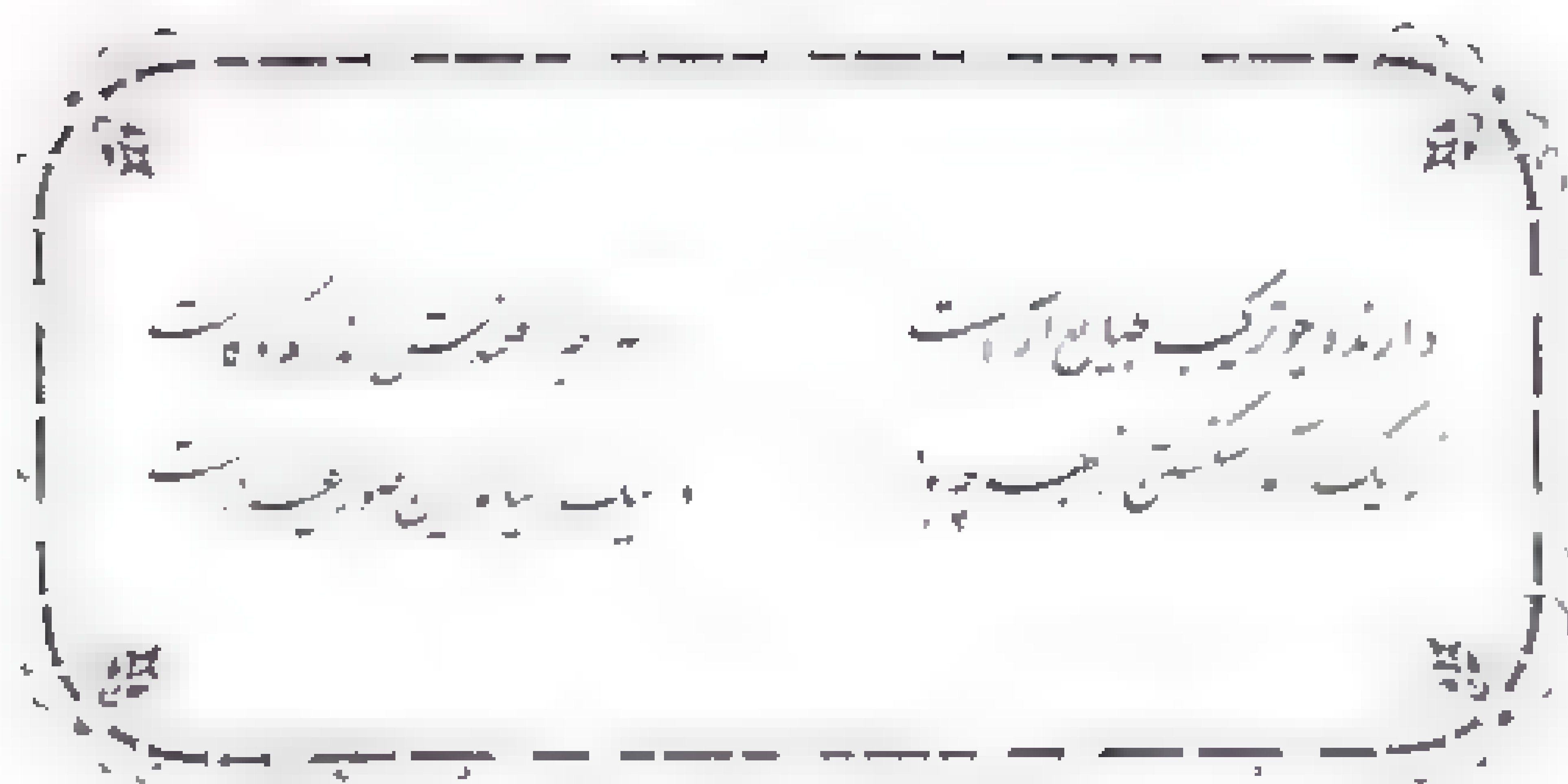
Persian texts: Faruqi 50

Verse translations

Prose translations: Rosen 57

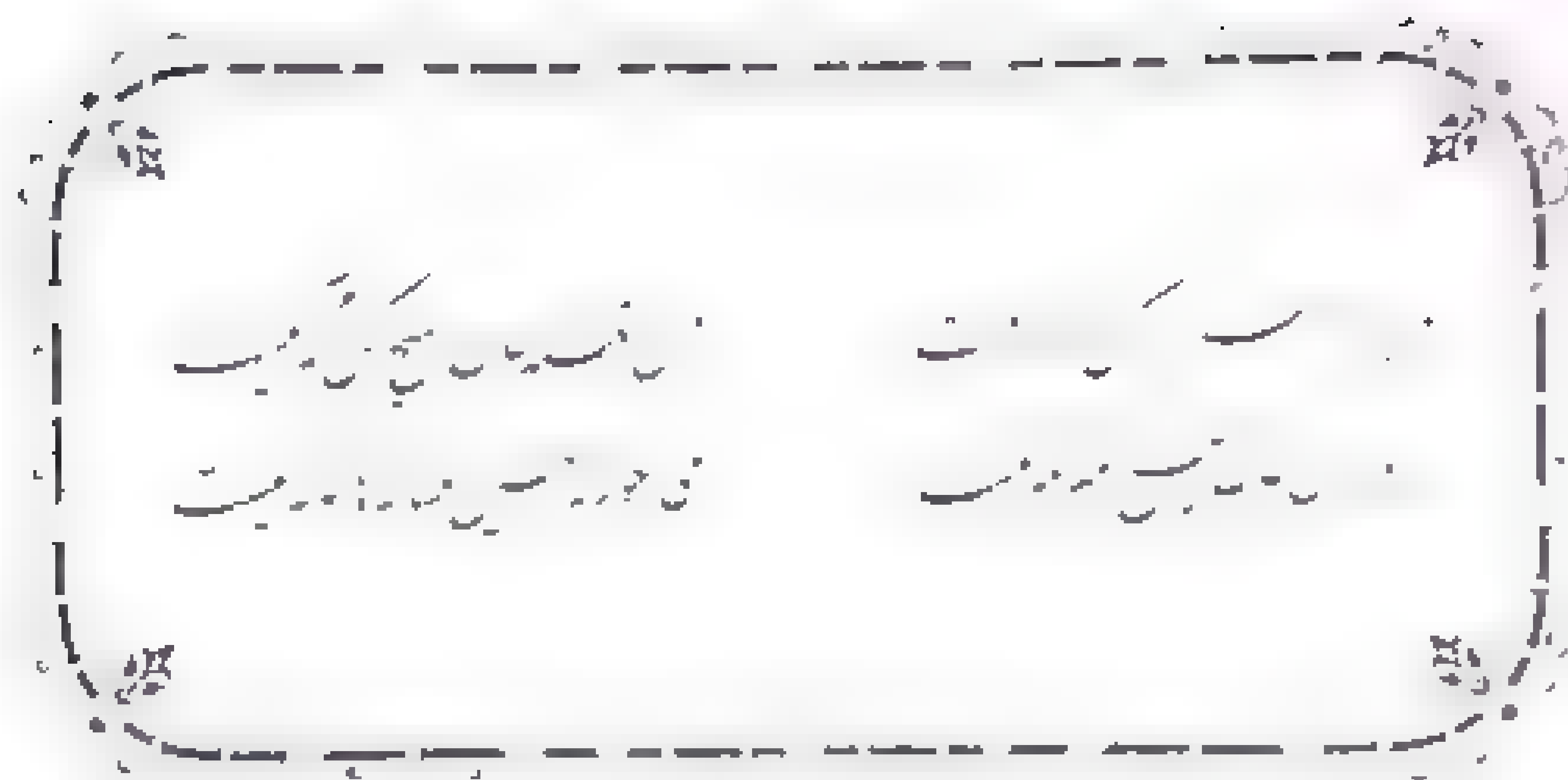
<sup>1</sup> Literally *room* means porch, and, by extension, palace





51. When the All-Possessor arranged the composition of different natures, why did he cast them together and apart? If they turned out well, what was this breaking up? And who is at fault if these natures did not turn out well?

Persian texts: Lurughī 51, Hedāyat 11, Dāstir 16  
 Verse translations: FitzGerald 65, Whinfield 120  
 Prose translations: Rosen 40, Christensen 85



72. No one can pass beyond the veil of Sams, no one is informed of this Arrangement. There is no other dwelling place but in the heart of the earth. Drink wine, for such tales<sup>1</sup> are not short.

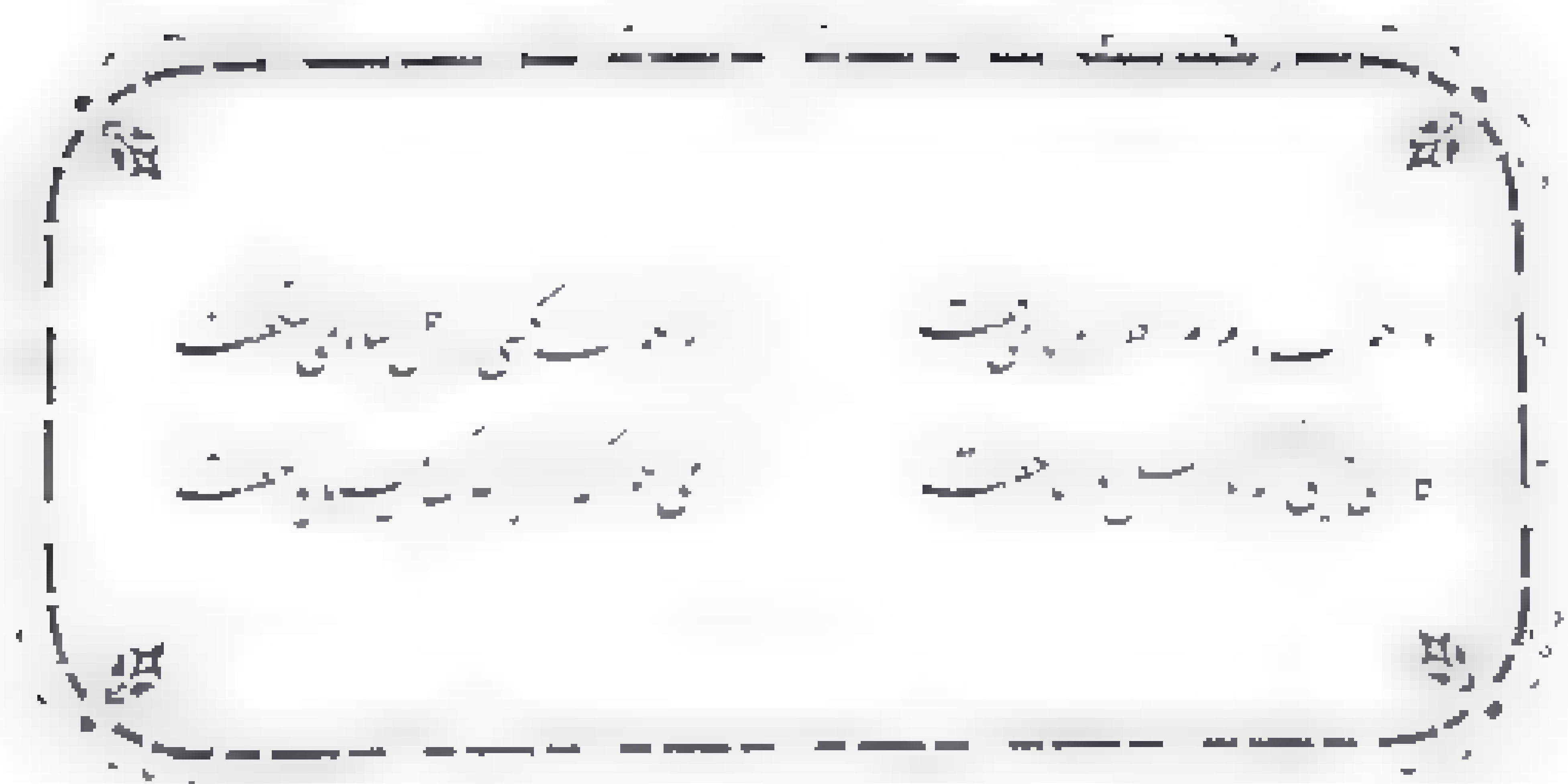
Persian texts: Furugh 72, Dastur 4

Verse translations: Whinfield 47

Persian text: M. C. C. 100, H. A. 100, R.

Christensen 61, Arberry CB 70

<sup>1</sup> Unions



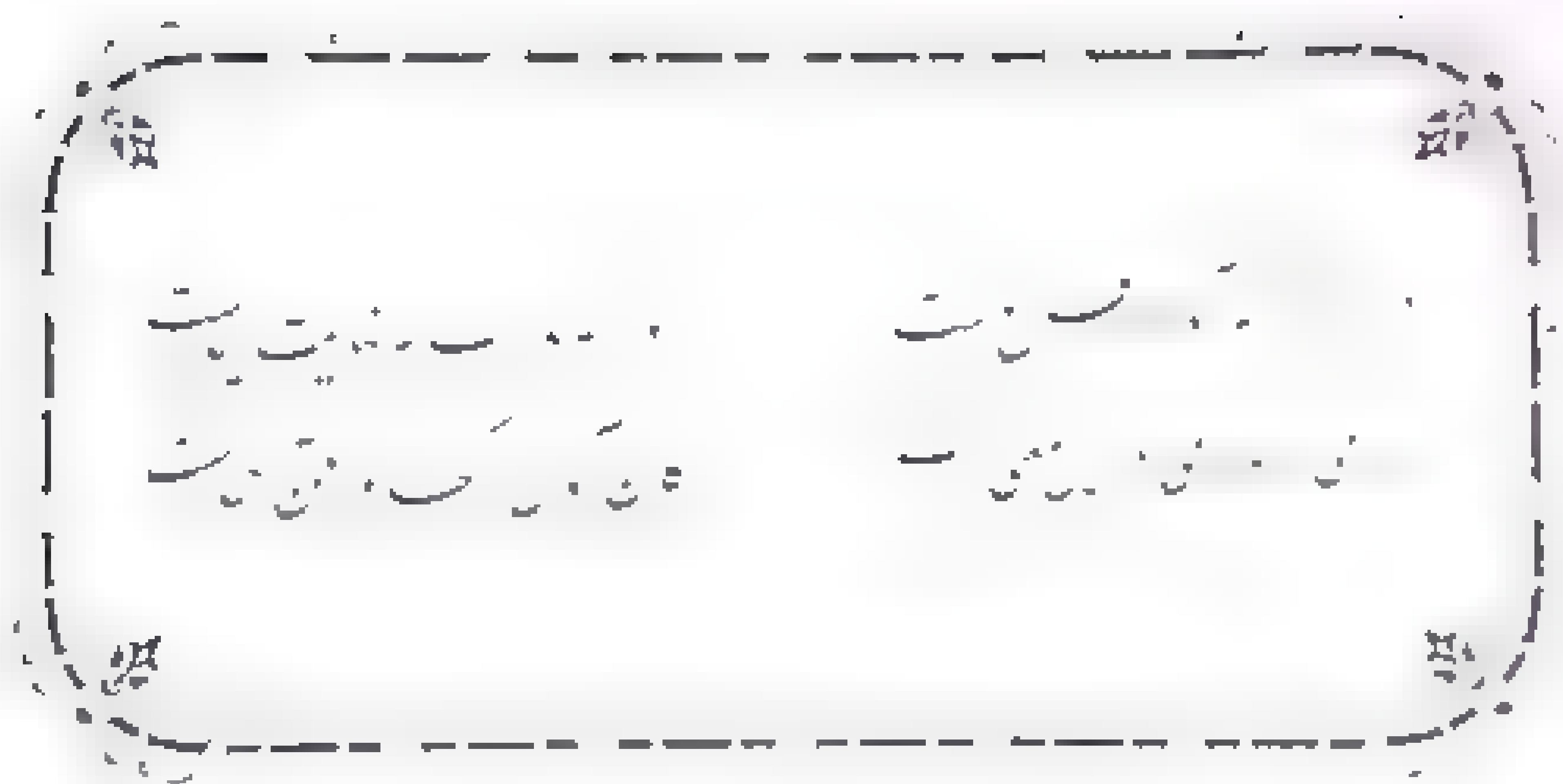
- 17 I was asleep when a sage told me that in sleeping the  
 rose of happiness has not blossomed for any one. "Why  
 to you do a deed which is death's own?" he said  
 Drink wine, for one must sleep beneath the earth

Persian texts: Furnight 5

Verse translations: Winfield 51

Prose translations: McCarthy 67, Heron-Allen 2, Rosen 15.

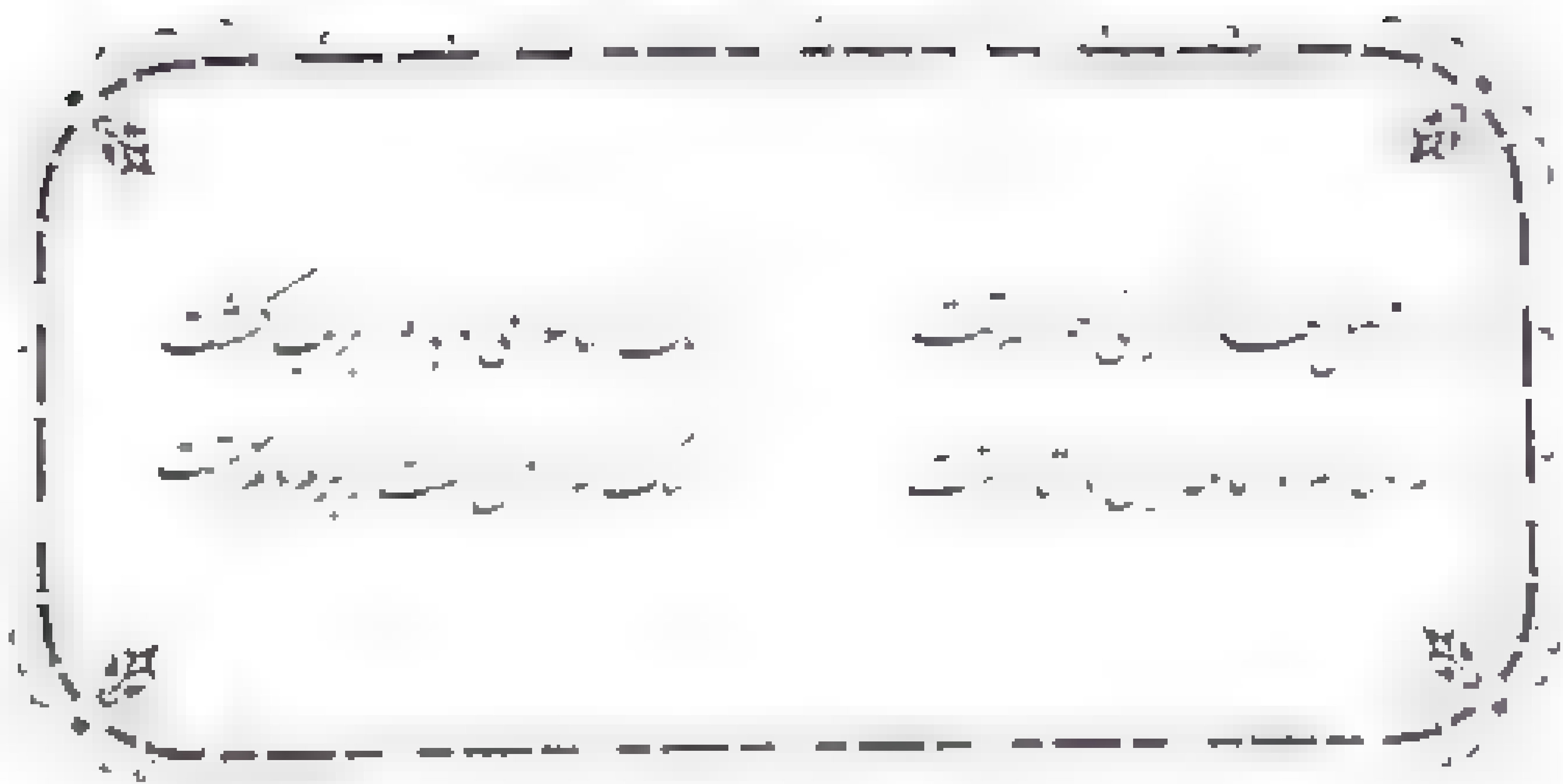
Christensen 59



34. In the cycle of coming and going, neither a beginning nor an end is visible. No one can come to the end of a word on this subject: when is this coming and when is this going.

Persian texts: Furugh 54, Hedayat 10, Dashti 1  
Verse translations.

Prose translations, Risen XI and 30, Christensen 80



- 7- In springtime if a mistress with a town's disposition should give me a goblet of wine along the hinges of a sown field, though this may appear antithetical to the people, a dog will be better than I. I should mention, paradise.<sup>8</sup>

Persian texts: Faruqi 73

آینه در دهان من / در دهنی بود پر بکشت / آینه در دهان من

Persian text: Mirza Asad Khan, *Hasan-e Afsar*, Rosen 47.

Christensen 79

آینه در دهان من / در دهنی بود پر بکشت / آینه در دهان من

to the Muslim beliefs

<sup>8</sup> Literally, ugly

\* The last hemistich contains a Persian idiomatic expression which is translated literally here. It implies, I will never mention paradise



76. Take advantage for those with to severed from the sea. That will go behind the Veil of the Most Holy of Holy existence. Drink wine for the unknownst day and the last one. Be merry for the unknownst day and the last will go.



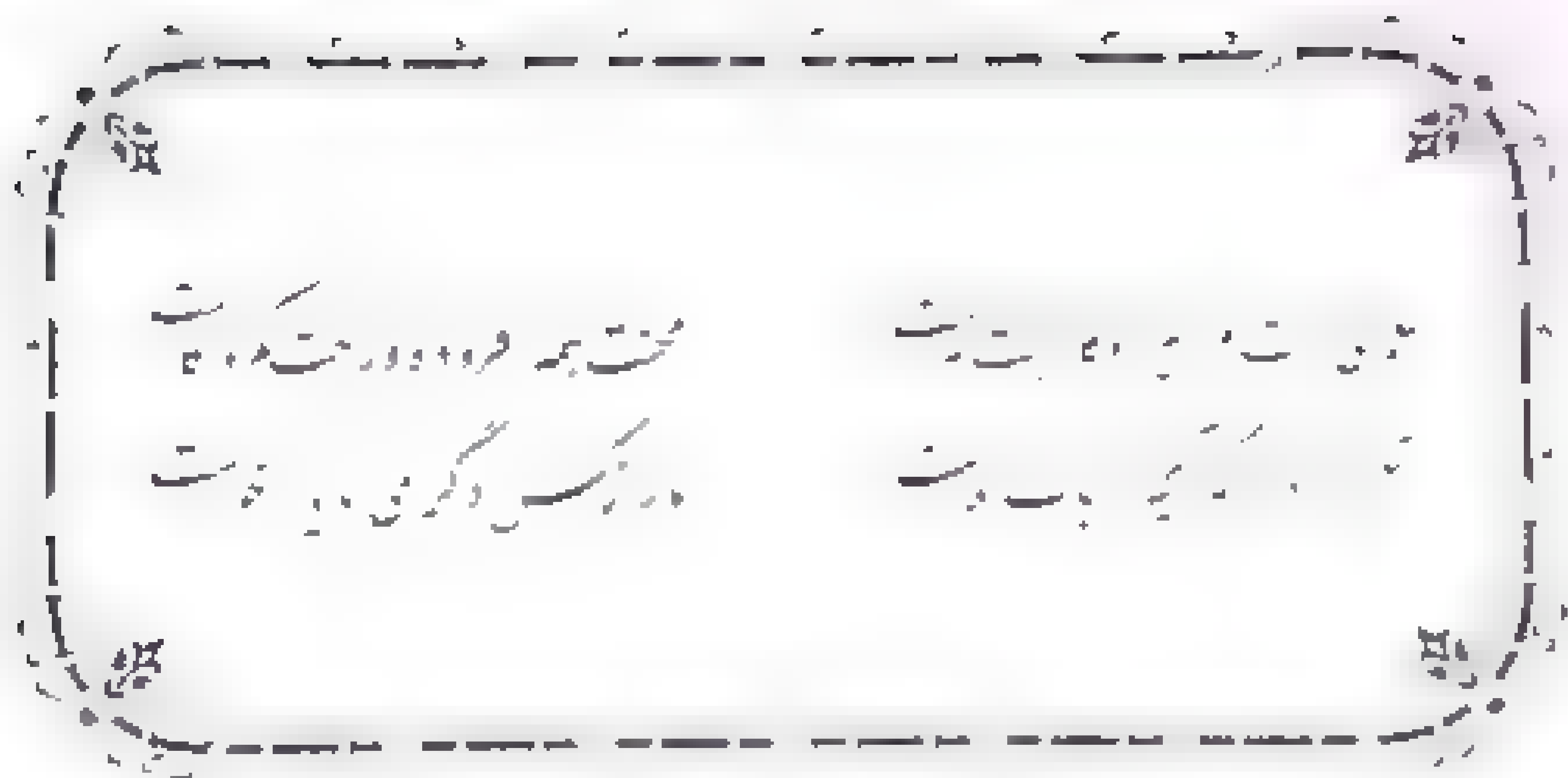
- Sake the rose and the green have become nary. Take advantage, for they will turn to dust next week. Drink wine and pluck a rose, for as soon as you look, the rose has turned to dust and the green to straw.

Persian texts: Furugh, 57; Hedayat 121

Verse translations

Prose translations: Arberry CB 16

<sup>1</sup> A cup-bearer, often a maiden or a young man, who serves the wine



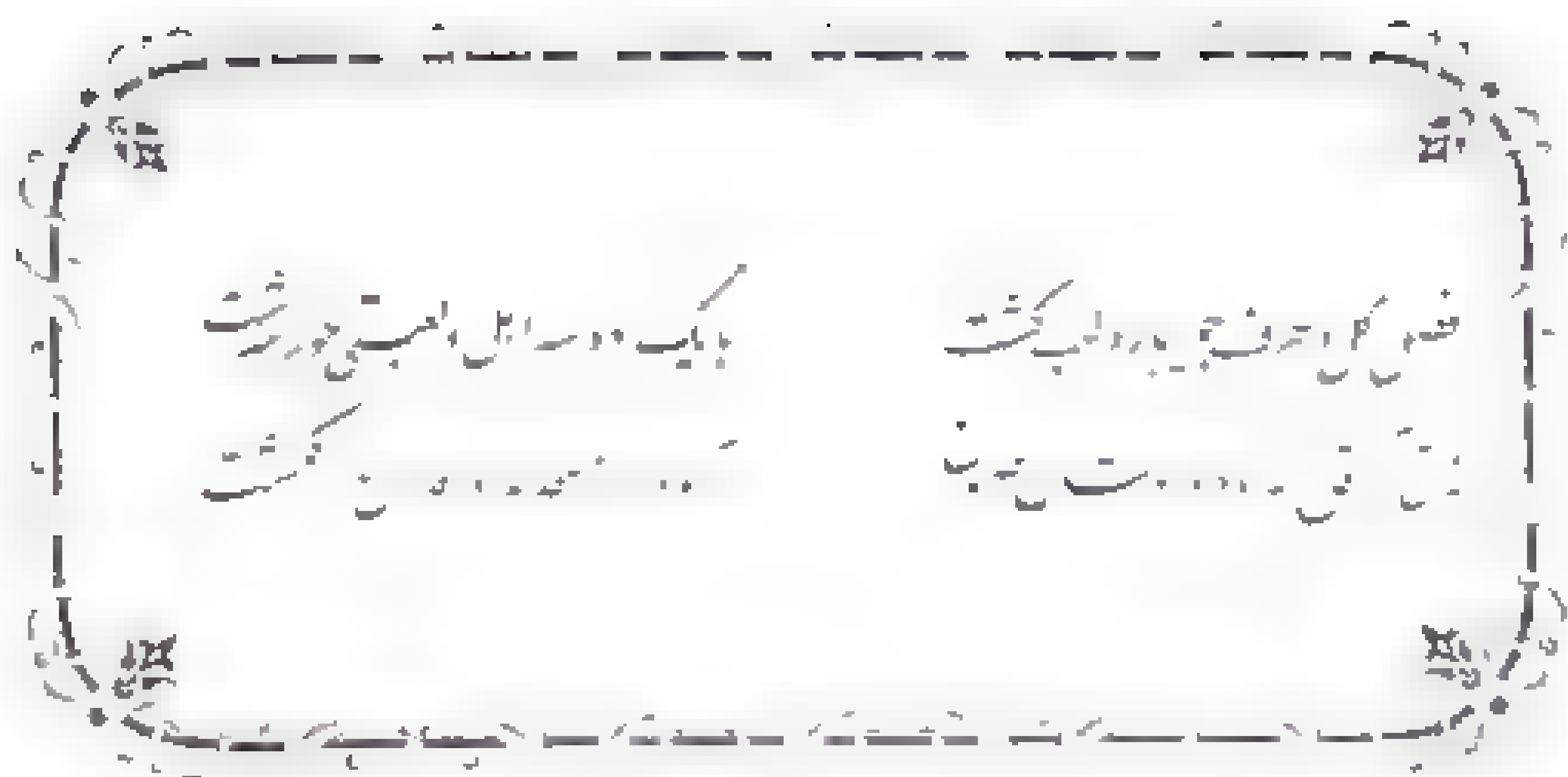
- 79 Mine is a dark life, and none of my affairs are in order. Sufferings are all increased, and there is little ease. I thank God, that we need not ask someone else for further increase of affliction.

Persian texts: Furughî 38

Verse translations:

Prose translations





- 9) In the season of roses towards the back and along the  
 fringes of a sown field together with two or three gentle  
 folk and a dog with a lion's disposition bring out  
 the bowl for the bibbers of the morning draught and  
 accustom them to canter through with the temple

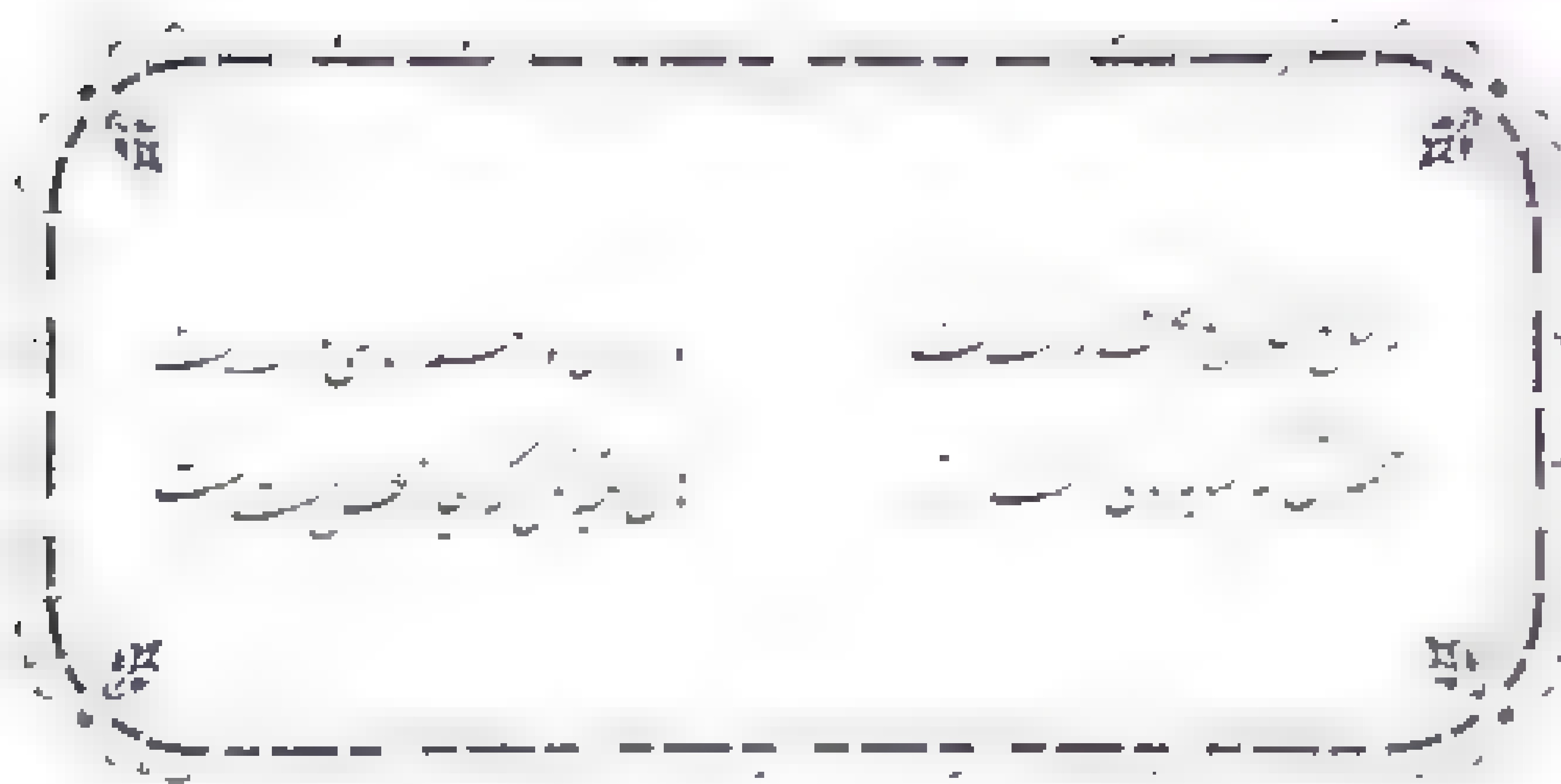
Persian texts: Furugh 79, Hedvat 119, Dashti 51

Verse translations:

Prose translations: Heron-Allen 72

<sup>1</sup> See n. 1.1 Ruba 17

<sup>2</sup> Wine if drunk in the morning

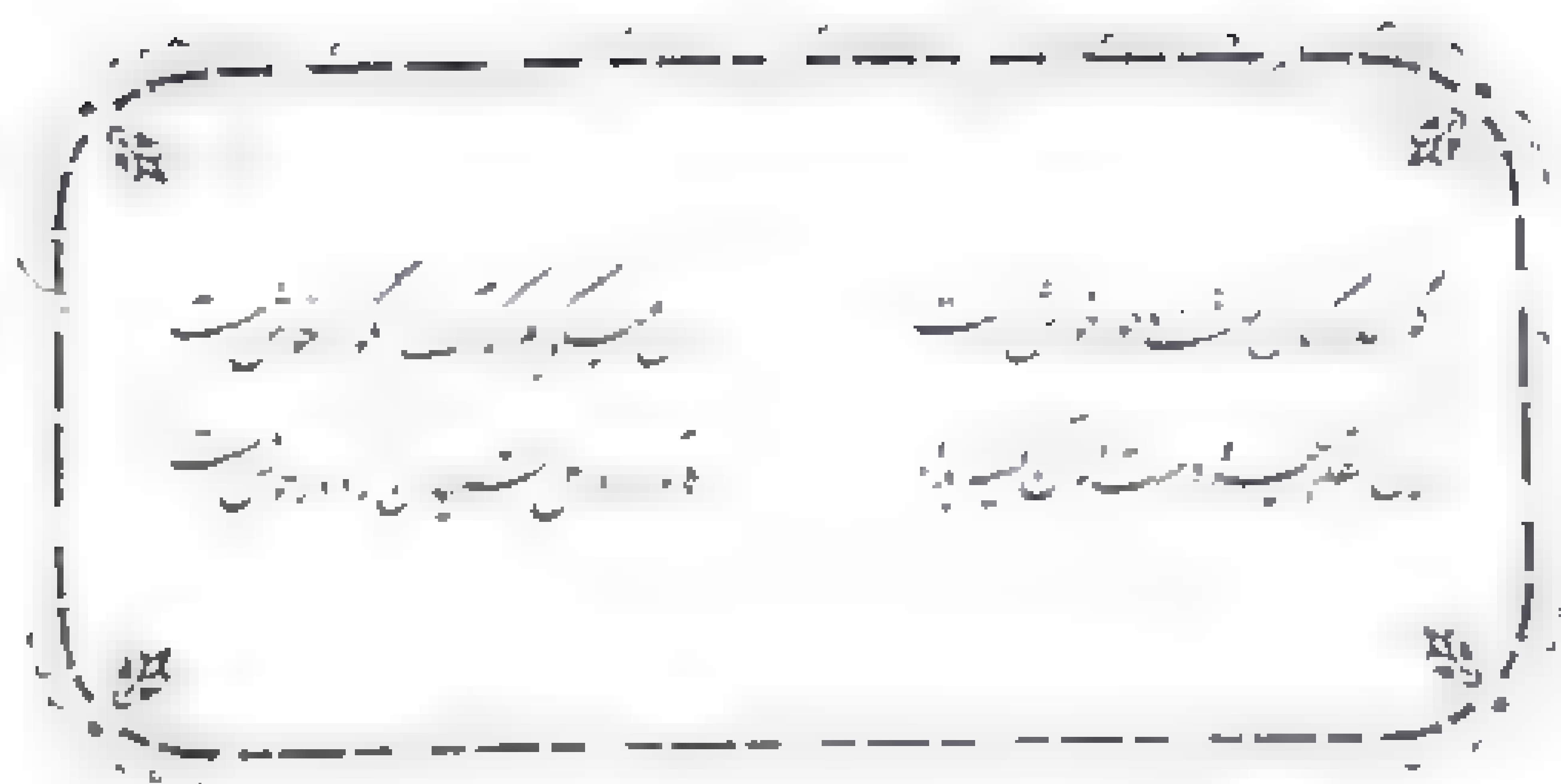


- 40 If the bough of eternity has grown from the root of your  
 good fortune, and if life is a fitting garment upon your  
 body – beware! lean not against this tent – the beam  
 which is a shade for you, for its four pegs are weak.

Persian texts: Furugh 40

Verse translations:

Prose translations:



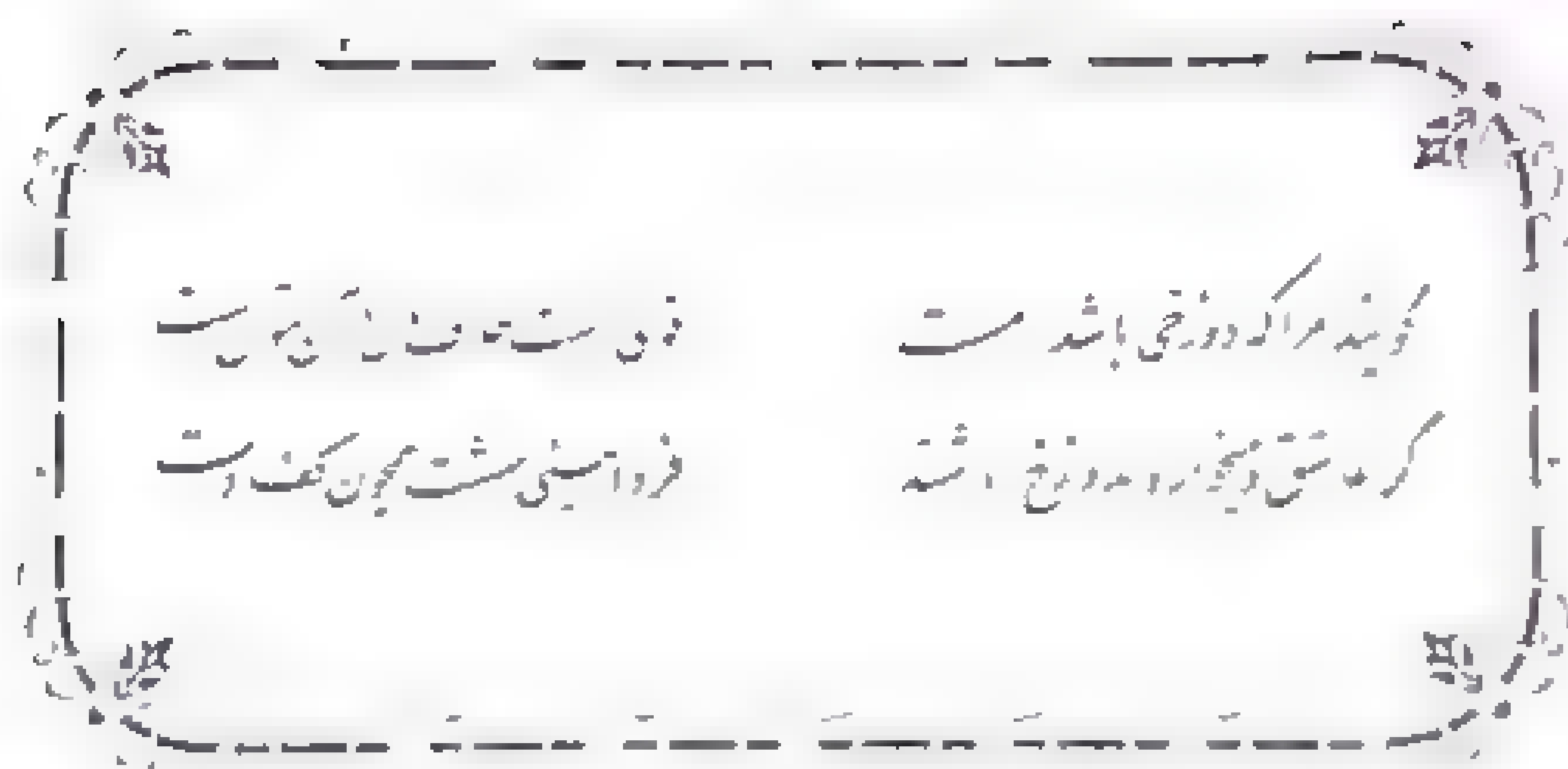
1. People say that to be in paradise with a harem<sup>1</sup> is delightful  
 I say that the juice of the grape is delightful. Take this  
 cash, and keep your hand away from that credit for to  
 at the sound of the drum from a far is delightful.

Persian texts: Furugh 41, Hedavat 90

Verse translations: FitzGerald 12, Whinfi 1d 108

Prose translations: Heron-Allen 54, Rosen 62, Arberry CB 102

<sup>1</sup> See n. 1 of Ruba 135

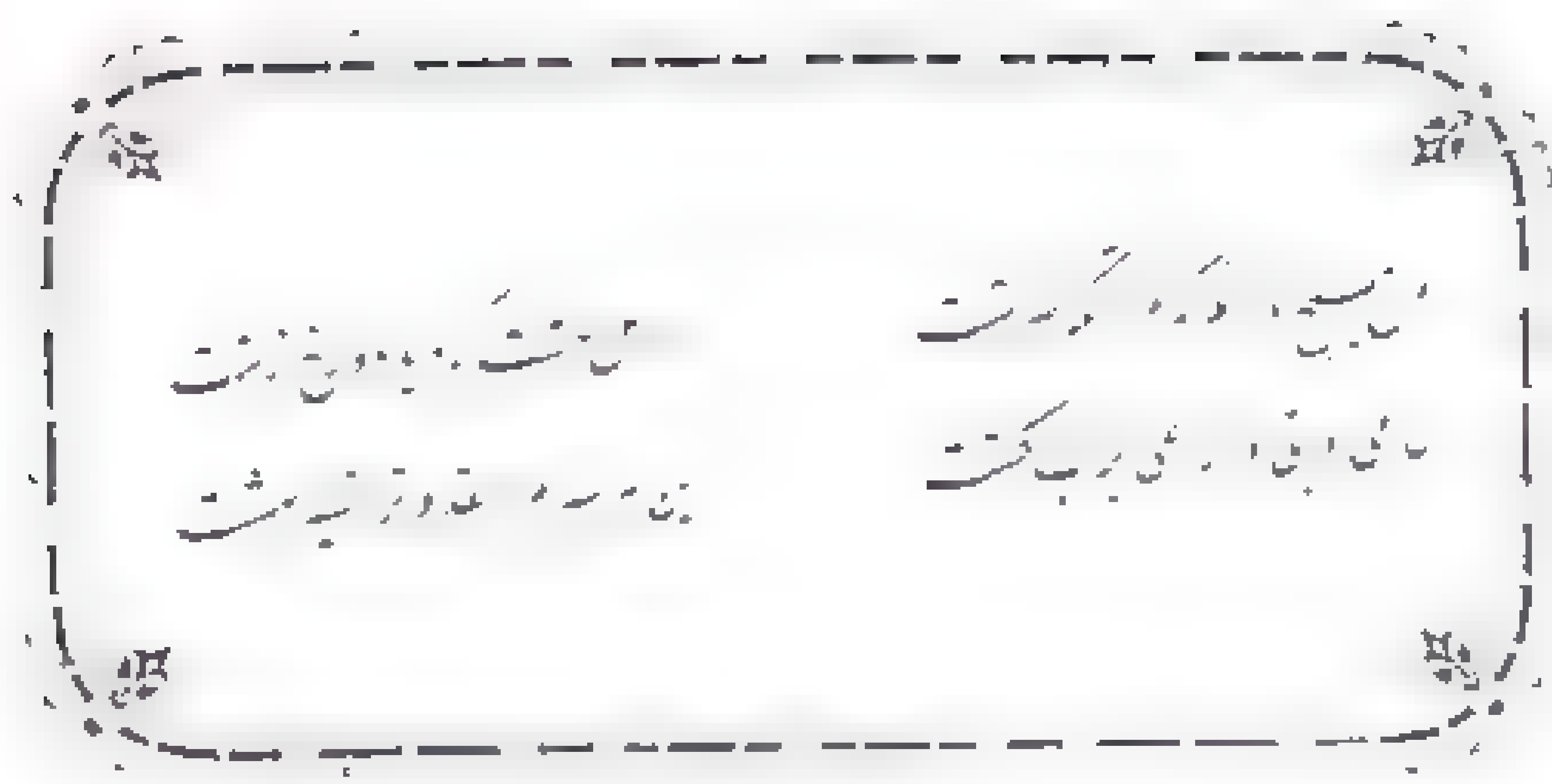


- ۱۲ I have told you that the camkare is bound to a bed. It is  
 a perverse saying and one cannot set one's heart on it.  
 If lovers and wine-bibbers are to be in hell for ever  
 you will see paradise empty like the palm-oak grove.

Persian texts: Furugh ۱۲, Hedavat ۸۷

Verse translations: Whinfield ۵۷

Prose translations: McCarthy ۱۰۰, Rosen ۵۷, Christensen ۱۱  
 Arberry CB ۱۲۸



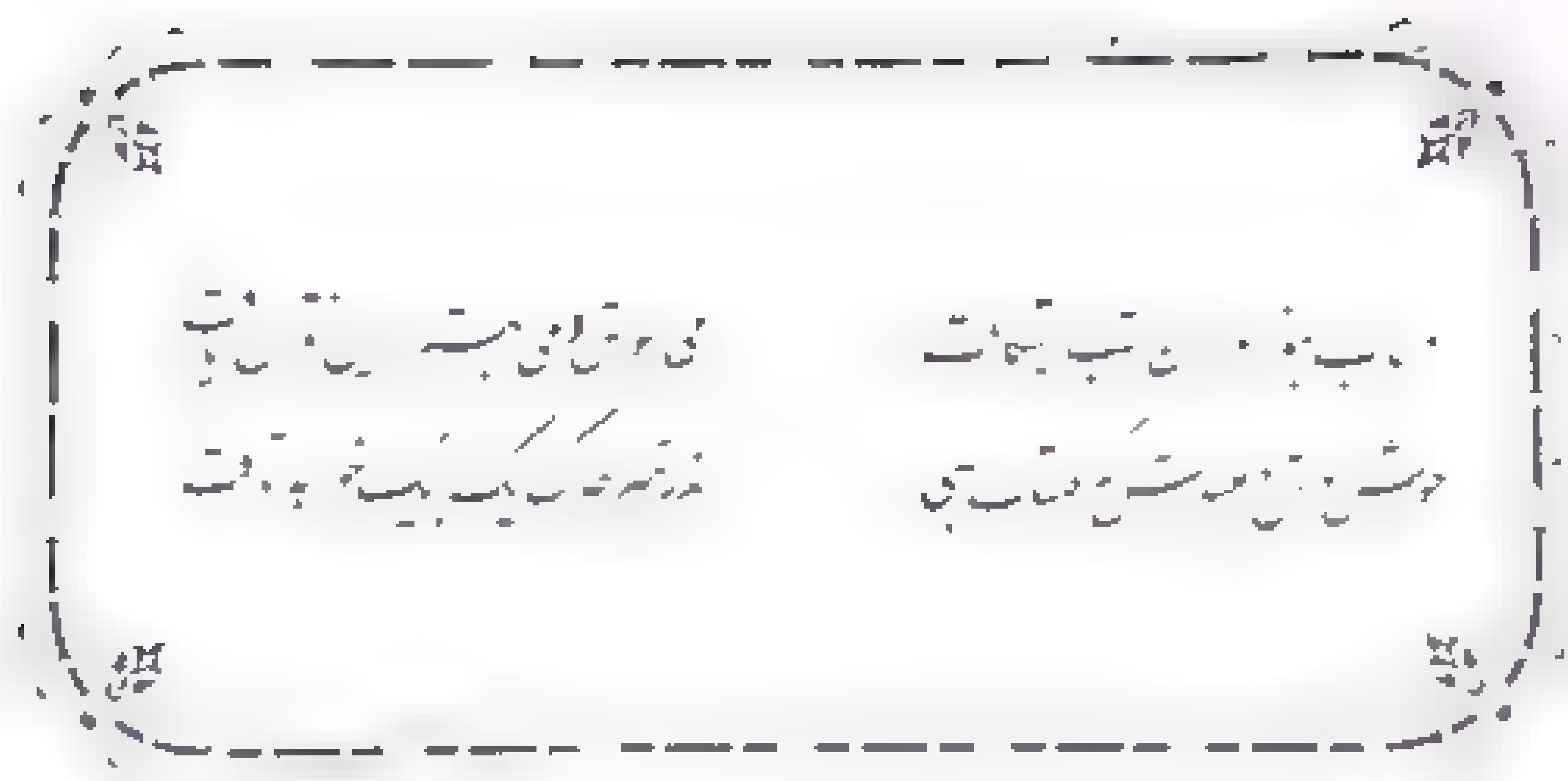
- 17 I know not at all what He Who molded me made me of the folk of paradise or of this lehr. A bowl of wine, a beloved and a harp, along the tinges of a sea, field, these three are cash for me, and for thee a red-hot paradise.

Persian texts: Forugh 17, Hedavat 92

Verse translations: Forugh 17: W. G. Hall

Prose translation: M. C. Aslam, 70. Hedavat 92: R. S. O.

Christensen, Arberry CB 47

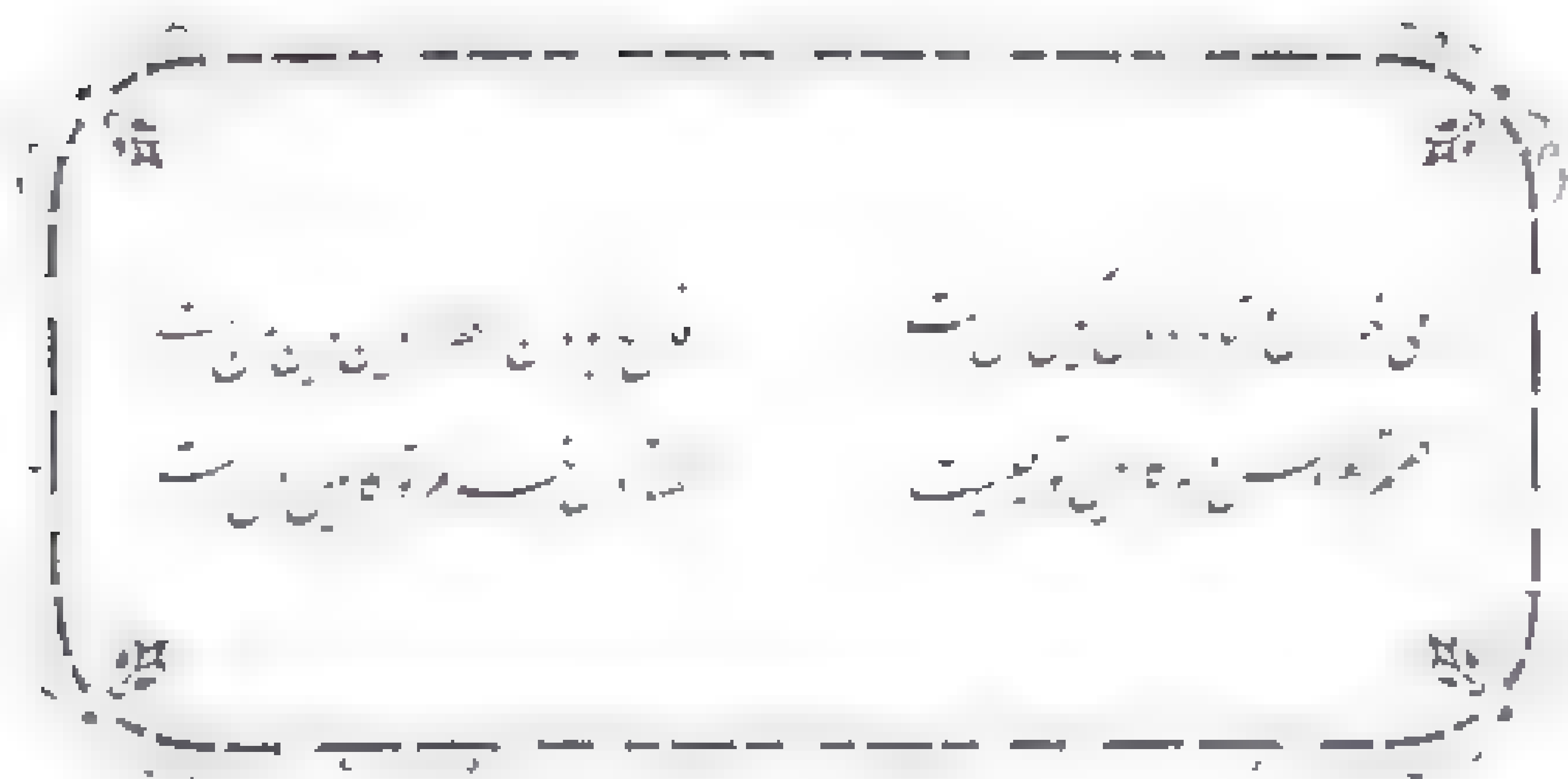


- ۱۱ The brightness of the sky is the night, whether it is  
 white or black, and for one cannot find the other.  
 Be happy and joyful with it, for the night remains  
 at night, will stay upon the dust of all the world.

Persian texts: Furugla 44, Hedayat 111

Verse translations:

Prose translations: McCarthy 47

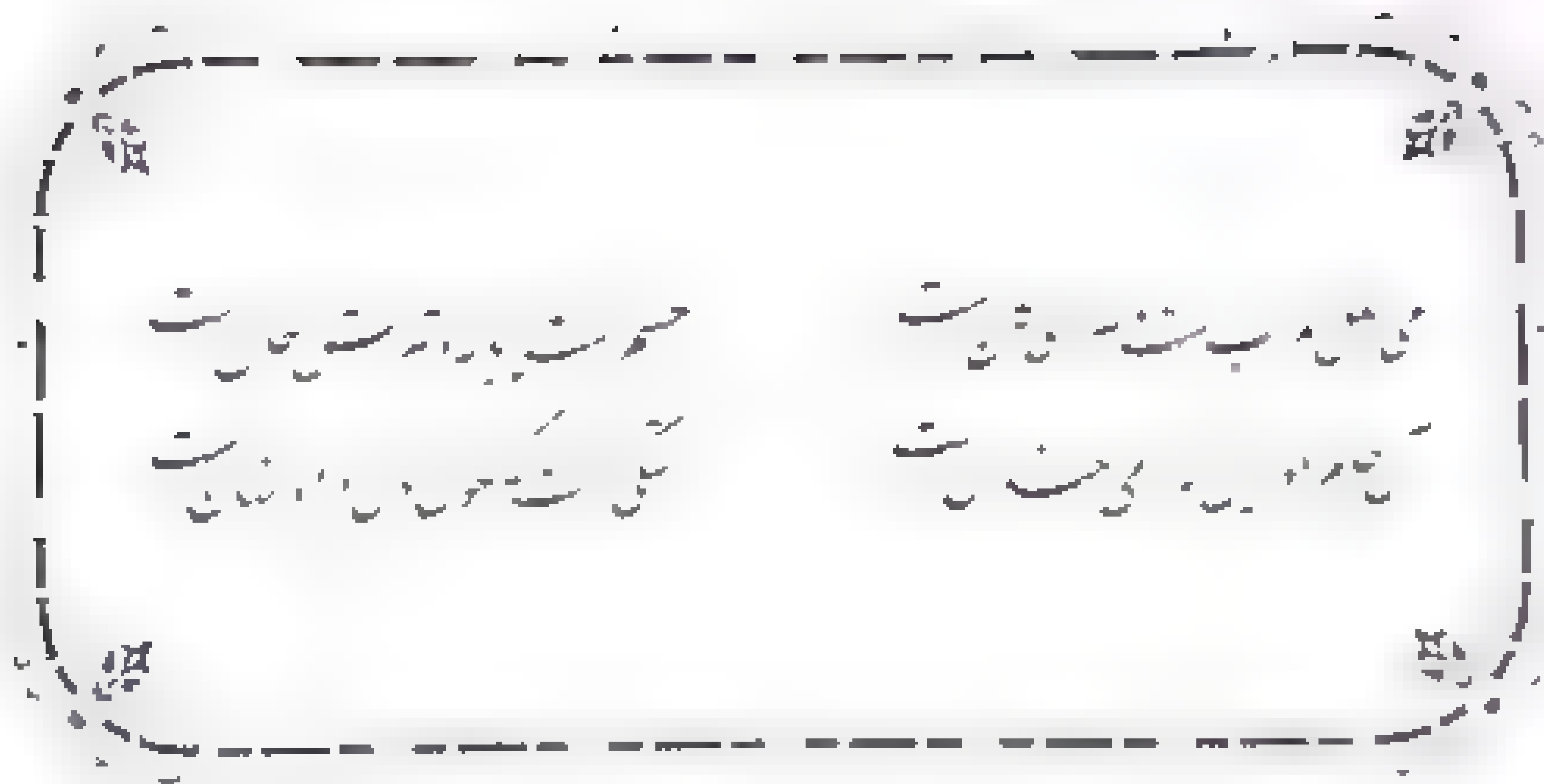


45. To him who said to be happy is my cure. To be  
 free from religion, and not let it vex my tongue. I shall be  
 bride of Time. "What is your dowry?" She said: "My  
 dowry is your cheerful heart."

Persian texts: Furnight 45 Hedayat 75

Verse translations: Whinfield 50

Prose translations: McCarthy 106



46. Wine is molten ruby and the flagon is the mirror. The cup is the body and its wine the soul. You, crystal glass, that is laughing with the wine is a tear in which a broken heart's blood is hiding.

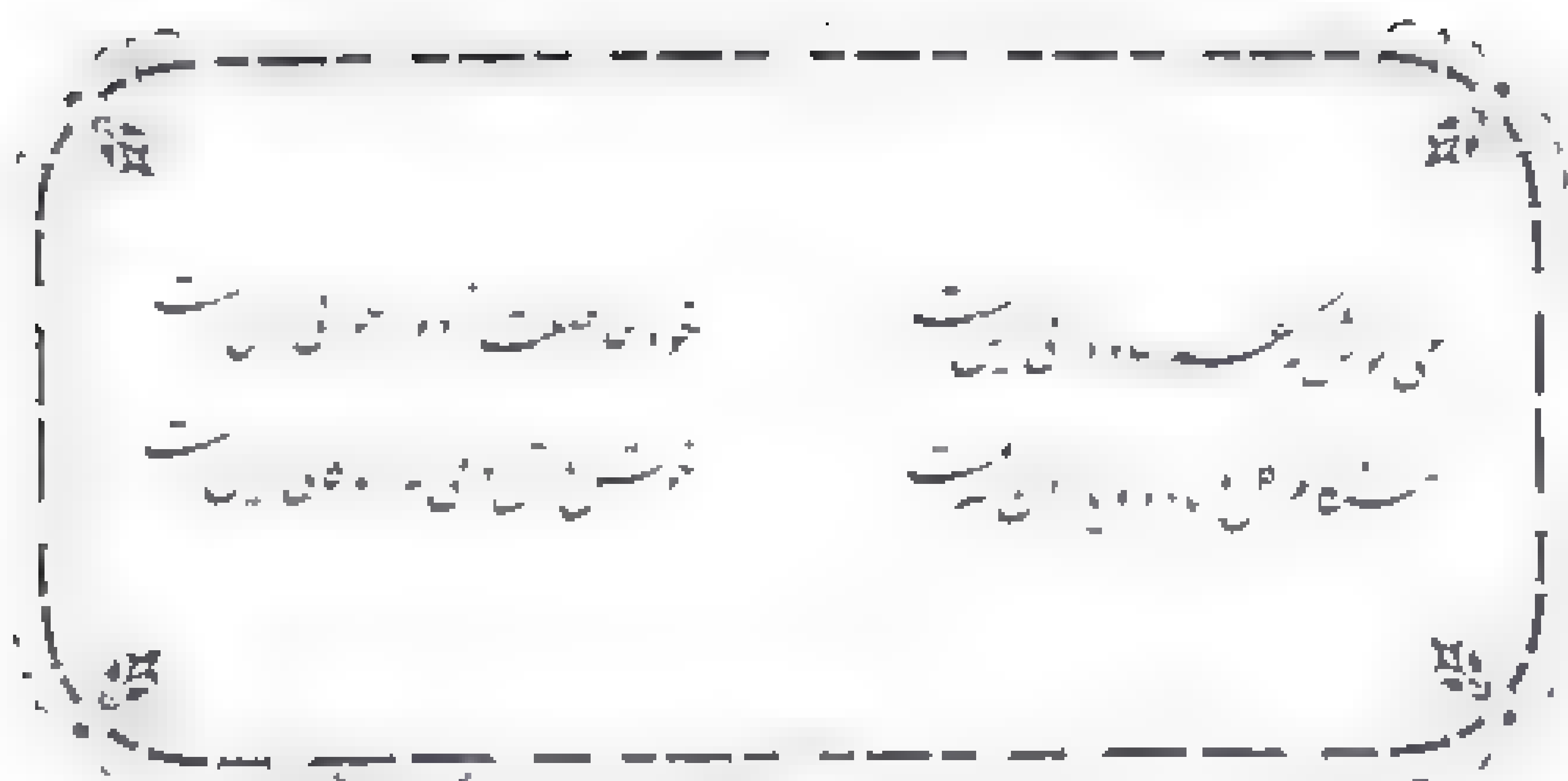
Persian texts: Faruqi 46

Verse translations: Whinfield 105

Persian text: McColl 113; Allen - R

Arberry CB 64



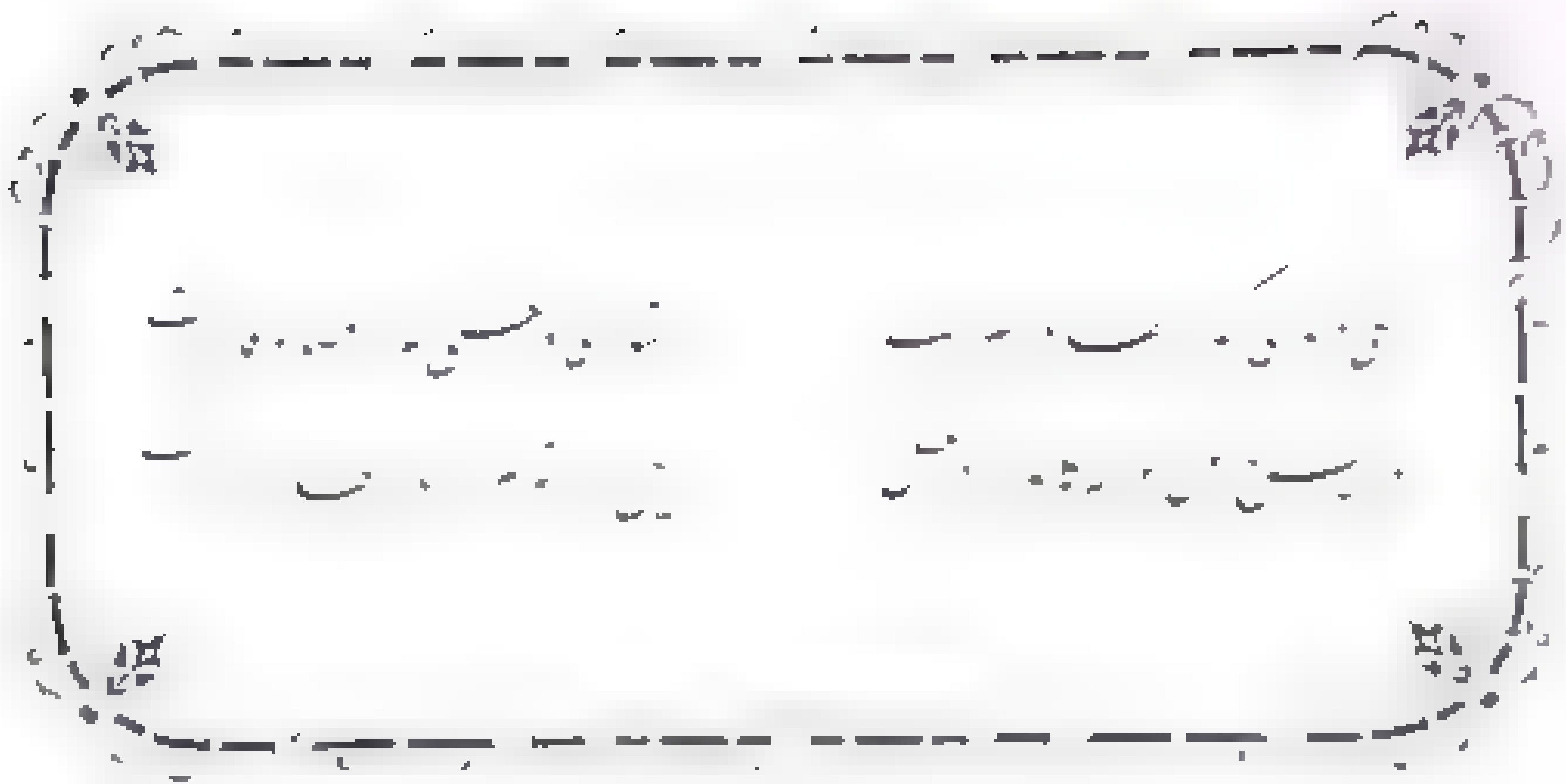


- 4- Drink wine, for eternal life is this – Your very harvest of the period of youth is this – It is the season of rose and wine and the companions are drunk – Be merry for a while, for life is this.

Persian texts: Furugh 47, Hedayat 155

Verse translations: Whinfield 106

Prose translations: Heron-Allen 50



- ۱۵) The good and the bad, which are in man's nature – the joy and the sorrow which are in one's fate – leave not your affairs to the care of the Wheel; for in the way of wisdom this Wheel is a thousand times more capable than you are.

Persian texts: Forugh 48, Hedayat 74

Verses translations: FitzGerald 52, Whinfield 60

Prose translations: McCarthy 74, Heron-Allen 41, Rosen 30, Christensen 35

↑ Wheel of heaven



46 In every plain where there has been, a bed of tulips it has  
 grown from the rosiest of a monarch's blood. Every  
 wig of violet that springs from the dust has once been  
 a beauty spot on a sweetheart's cheek.

Persian texts: Faruqi 49

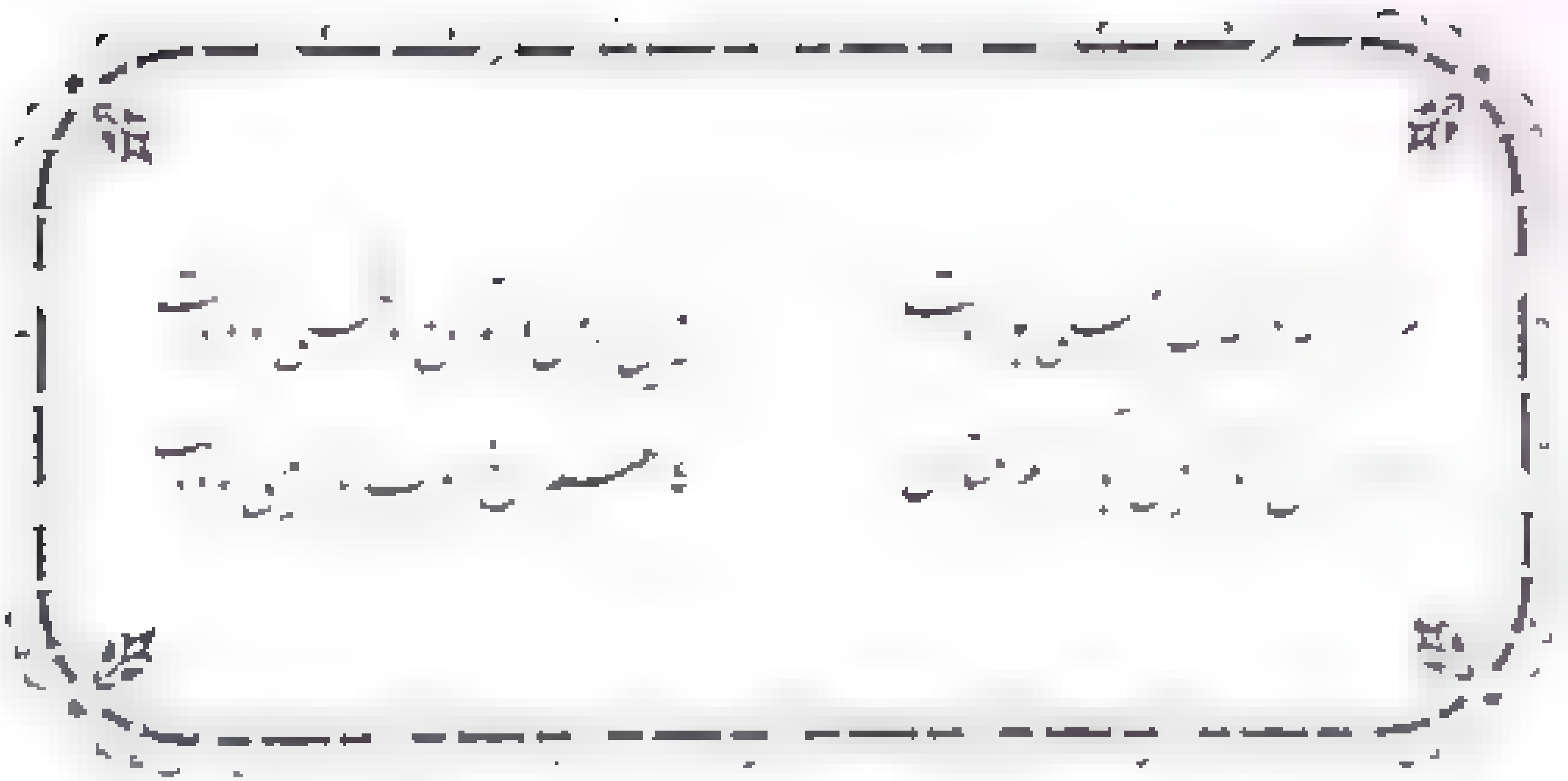
Anglo-Persian Dictionary: 12600001

Persian-English Dictionary: 14000000

Wikipedia: 10000000

Wiktionary: 10000000

Wiktionary: 10000000

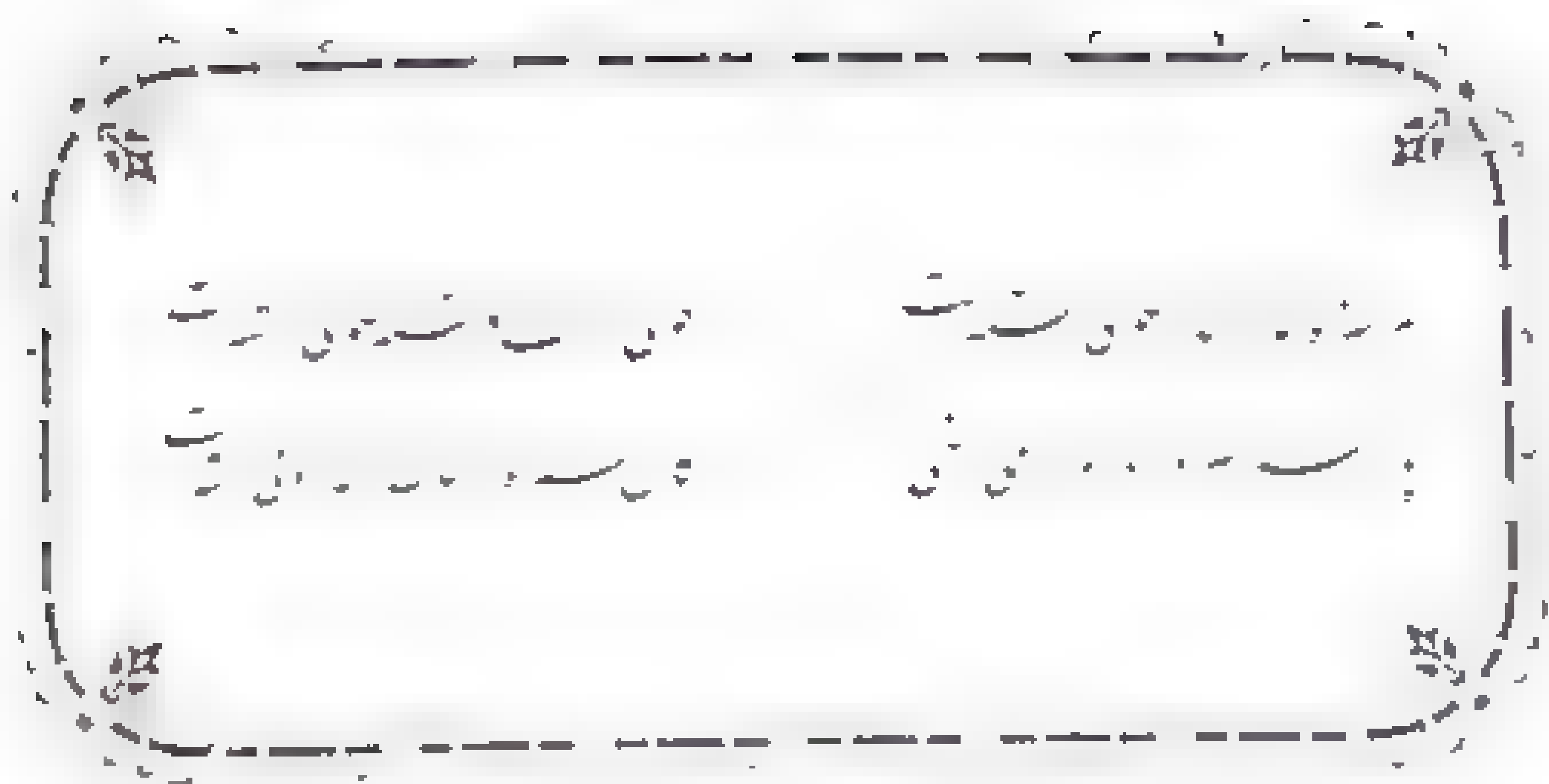


- Every atom that has been in the soil of a loved one has been a crown and the gem of a ring before it came there. Remove the dust gently from the face of the mirror, beloved for it too has been the gem of a crown and a loved one.

Persian texts: Furugh 50, Hedayat 58, Dashti 57

Verse translations

Prose translations



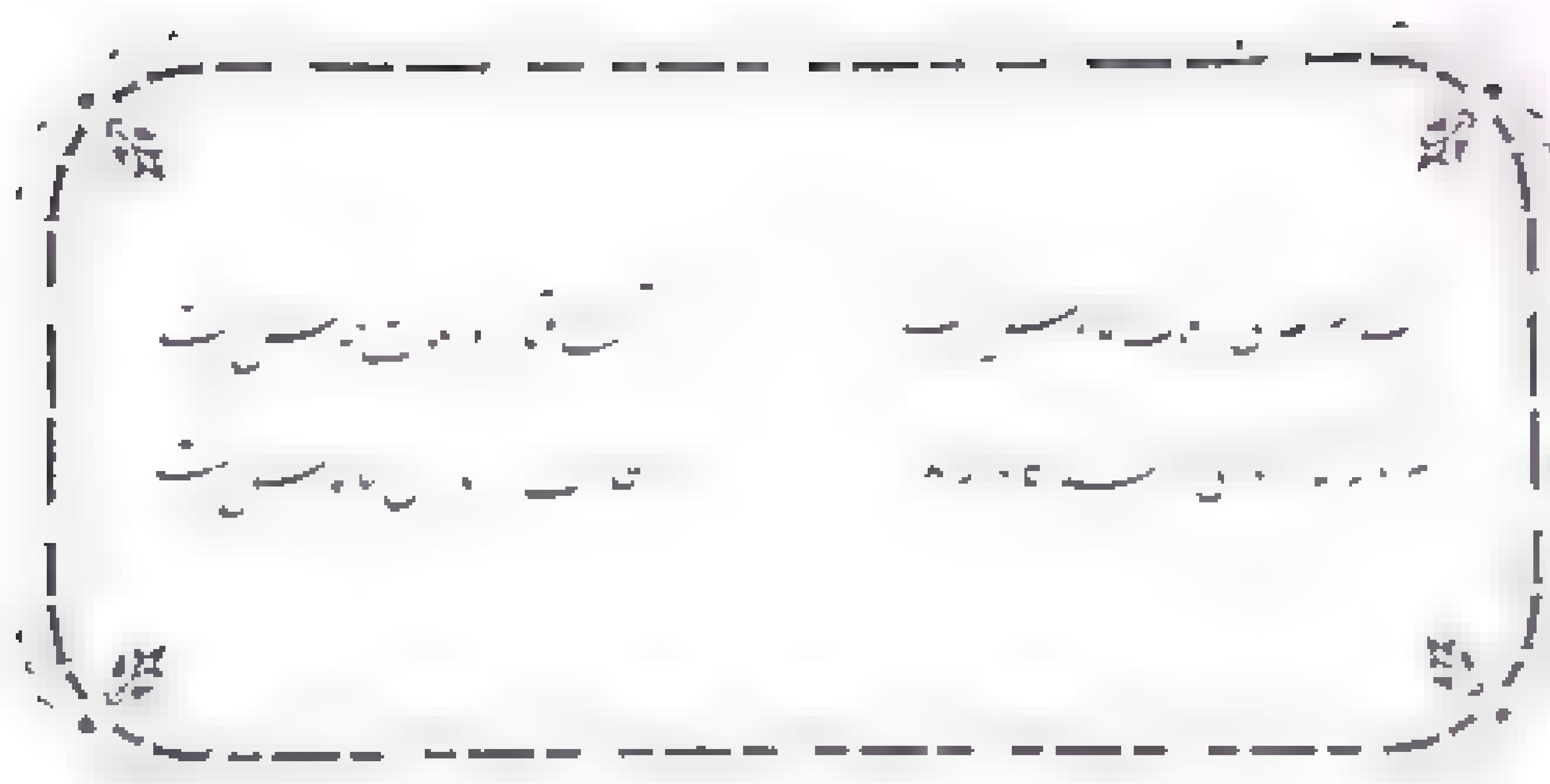
41. [A] piece of glass that has grown [a]ny thing of a  
 black, [s]treaky, has sprung from [a]ny [s]treak [a]ny [s]treak  
 [a]ny [s]treak [a]ny [s]treak [a]ny [s]treak [a]ny [s]treak [a]ny [s]treak  
 [a]ny [s]treak [a]ny [s]treak [a]ny [s]treak [a]ny [s]treak [a]ny [s]treak  
 [a]ny [s]treak [a]ny [s]treak [a]ny [s]treak [a]ny [s]treak [a]ny [s]treak  
 of tulip-tinted cheeks.

Persian text: Faruqi 51, Hedayat 65

Verse translations: FitzGerald 19, Whinfield 62

Prose translations: McCarthy 125, Rosen 73, Christensen 81,

Arberry CB 85



7. A change of whom is better than the change of I  
 It is better than the throne of Qubad and the  
 I am. Every sigh of a slave is a day is better  
 than the worst of a slave's day.

Persian texts: Faruqi 32

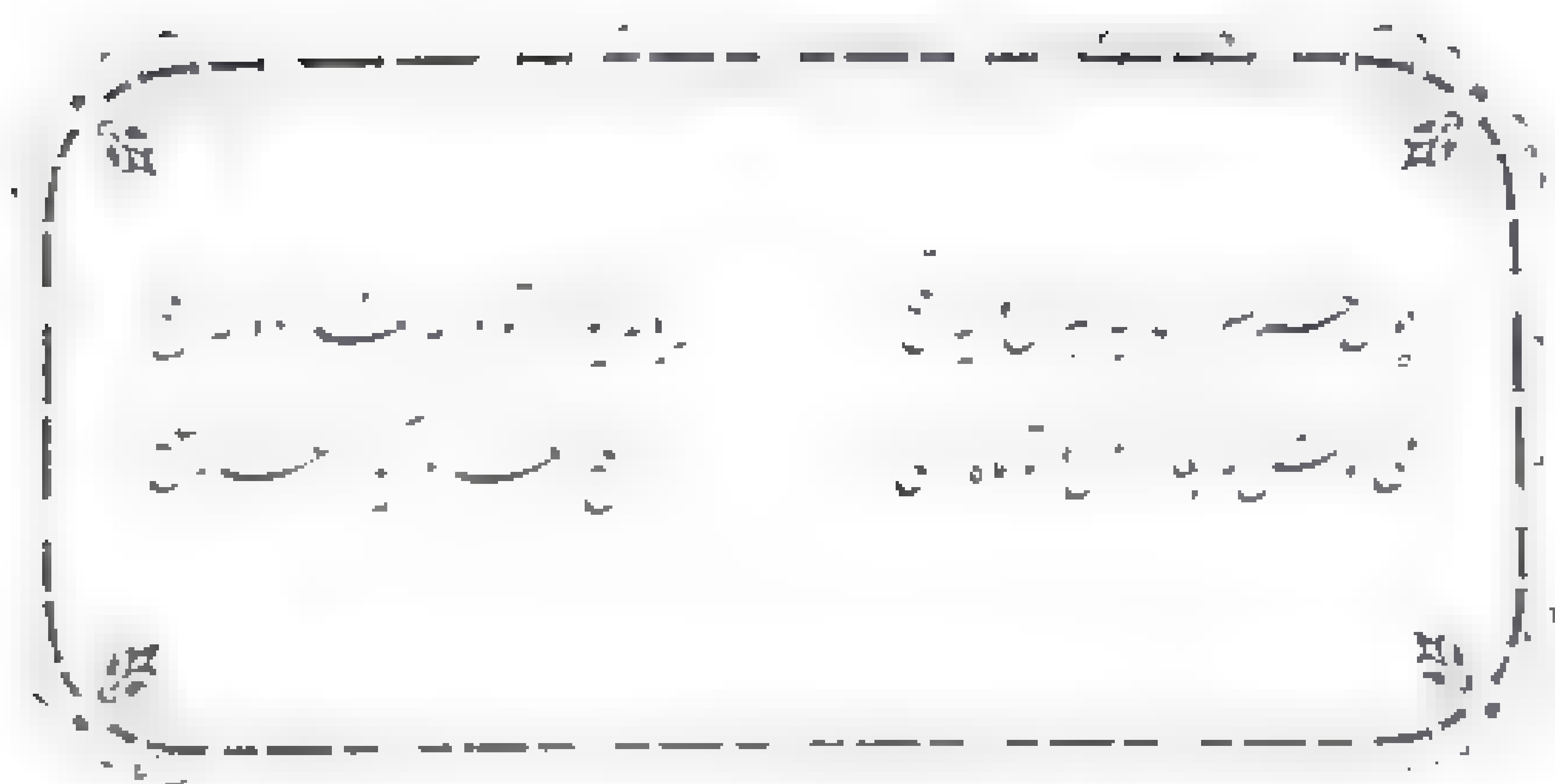
Verse translations: FitzGerald 9, Whinfield 64

Prose translations: McCarthy 129, Rosen 73, Christensen 46,  
 Arberry CB 42

One of the Persian kings of the Kayanî Dynasty, the second dynasty which ruled over Persia. Their dominion was over the eastern part of the country, and they are mentioned in *Shâhnâm* as well as in some of the national records.

One of the Persian kings of the Sassanîan Dynasty and the father of Anushîrwan (Anushirwan), the Just.

A city in Persia and the birth place of Ferdowsi, a Persian poet and the author of the great epic poem, *Shâhnâm*.



77. What the cup is what matters is what is in it, sweet or bitter.  
 Once the cup's become sweet, what matters is it  
 Brought it or Brought it. Drink wine or a cup of tea and then  
 you'll see all the same things from the old to new, old  
 from the new to old.

Persian texts: Faruht 53, Hedayat 93, Dastur 18

Verse translations: Whinfield 131

Persian texts: M. C. 11, H. 11, A. 11, R. 11, 11

Christensen 93, Arberry CB 92

The cup of life

An ancient city which once was a part of the Persian empire, now the capital of Iran

An ancient city which once was a part of the Persian empire, now in Afghanistan



- Those who embraced every excellence in a child, not in a slavish<sup>1</sup> perfection, soon came to see that they had found the new way of child-rearing in the old legend and went to sleep.

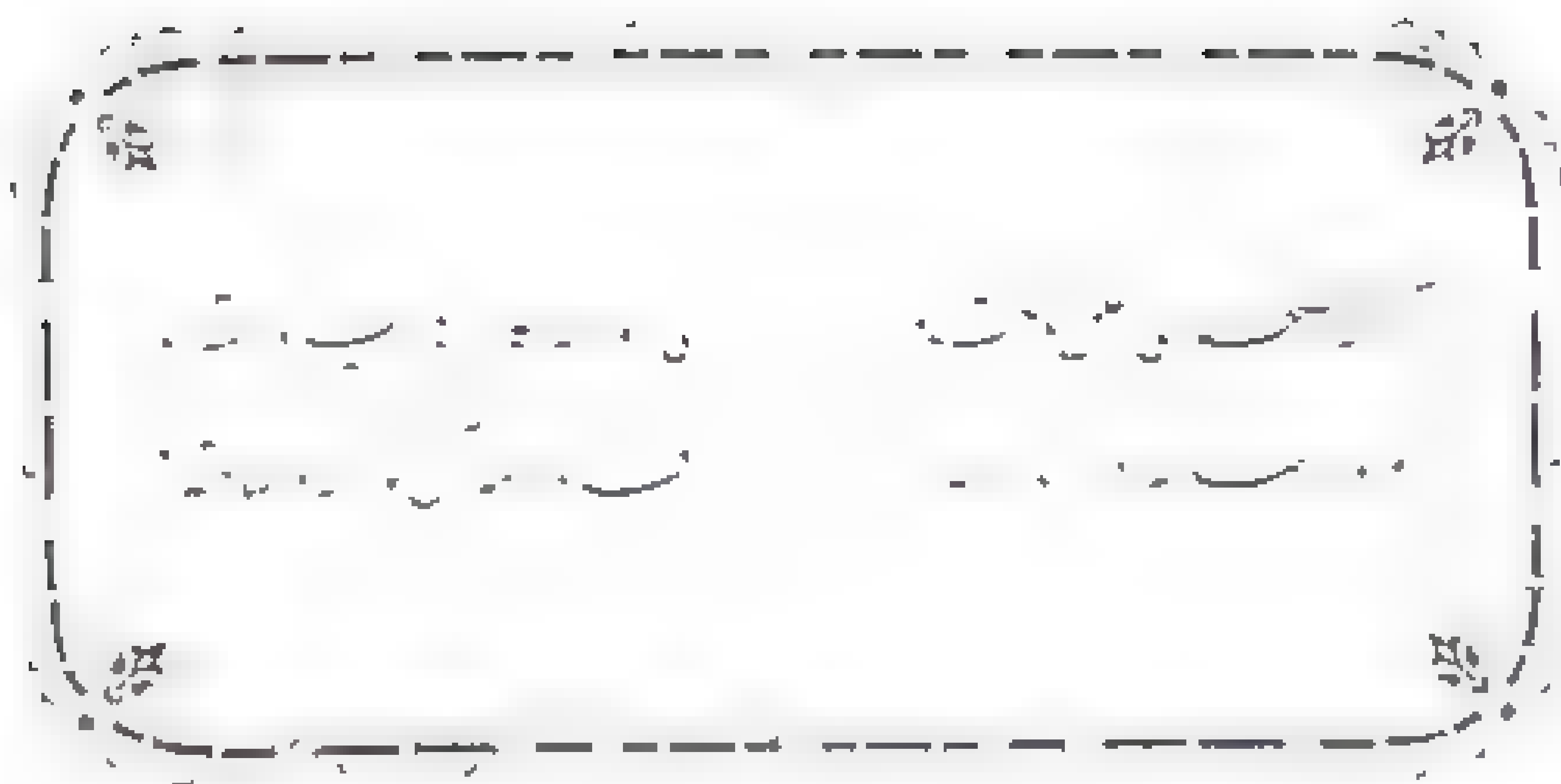
Persian texts: Furugh 54, Hedavat 12, Dastur 5

Verse translations: Whittier 200

Proof. Consider the  $M$ -homomorphism  $\alpha: R \rightarrow A/(a) \in B$ .

<sup>1</sup> Laterally gathering.





- 5) The one whom they<sup>1</sup> have taken to, depend on the closer  
 of weakness. without him, they have arranged and affairs  
 look, they have made excuses. I am not a slave, be  
 all as they have fashioned

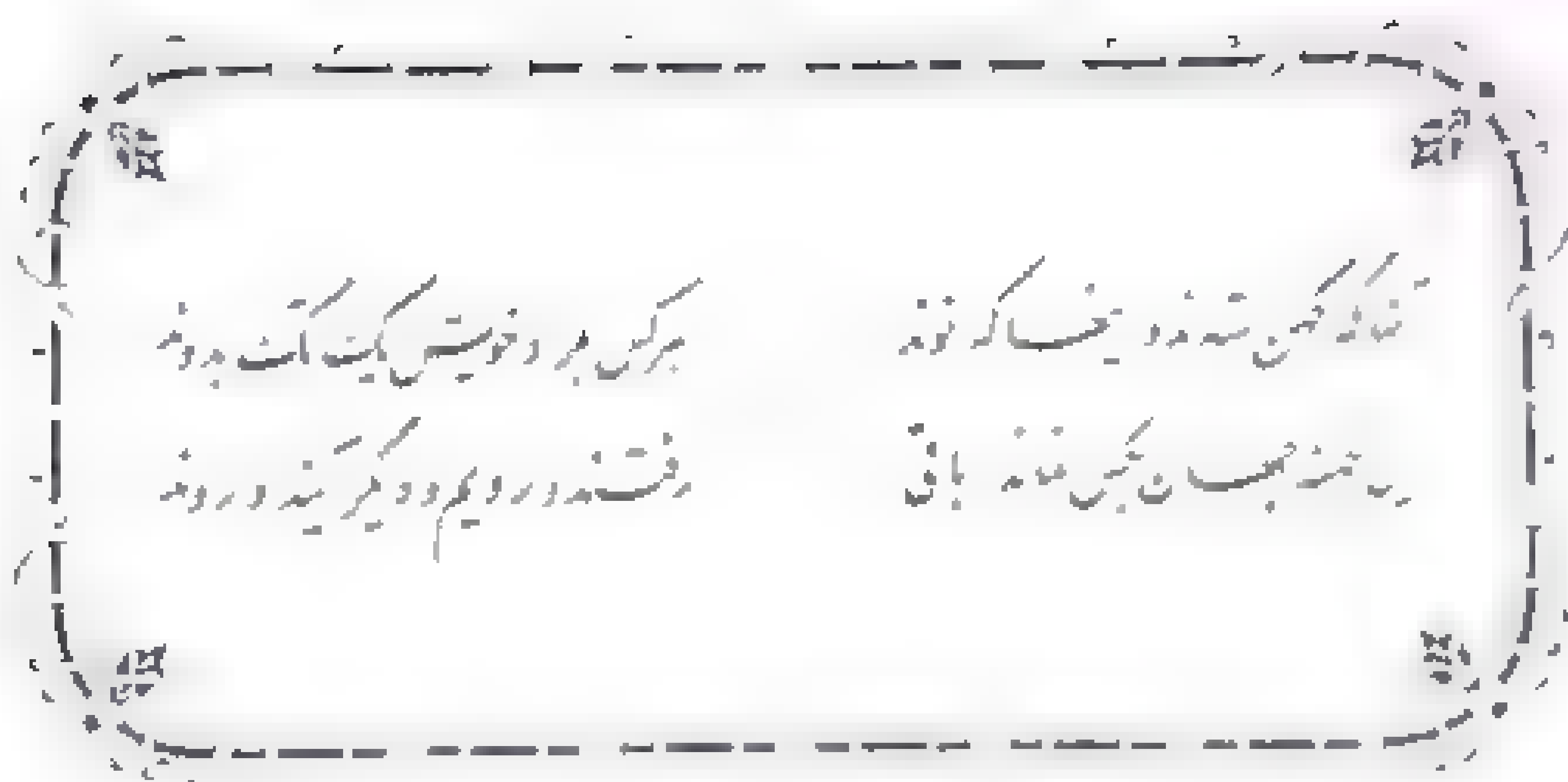
Persian texts: Furugh 53, Dastur 69

Verse translations

Prose translations

This Rubai deals with the theme of man's helplessness in the face of  
 destiny. "They" refers to the forces of destiny.

<sup>1</sup> Literally, "they have thrown in excuses"



56. Those who came old and those who came new,  
 one was the first to go for his own sake. That the  
 world will not remain for anyone. They will come and go  
 will go, and others, too, will come and go.

Persian texts: Furugh 50, Dāshū 26

Verse translations

Prose translations: Rosen 83, Arberty CB 5

<sup>1</sup> Literally, new

کس از زمین و آسمان  
 پس داغ دل او بر دل غمناک نهاد  
 بر لبش چوین بر لب  
 در خیل زمین و تحت خاک نهاد

۱۷. He Who built the Earth, the World and the Heavens  
 cut many scars upon the sad heart. He laid many lips  
 on a door and crosses like a cask into the heart of the  
 earth and the casket of the dust.<sup>2</sup>

Persian texts: Furught 57, Hedavat 24

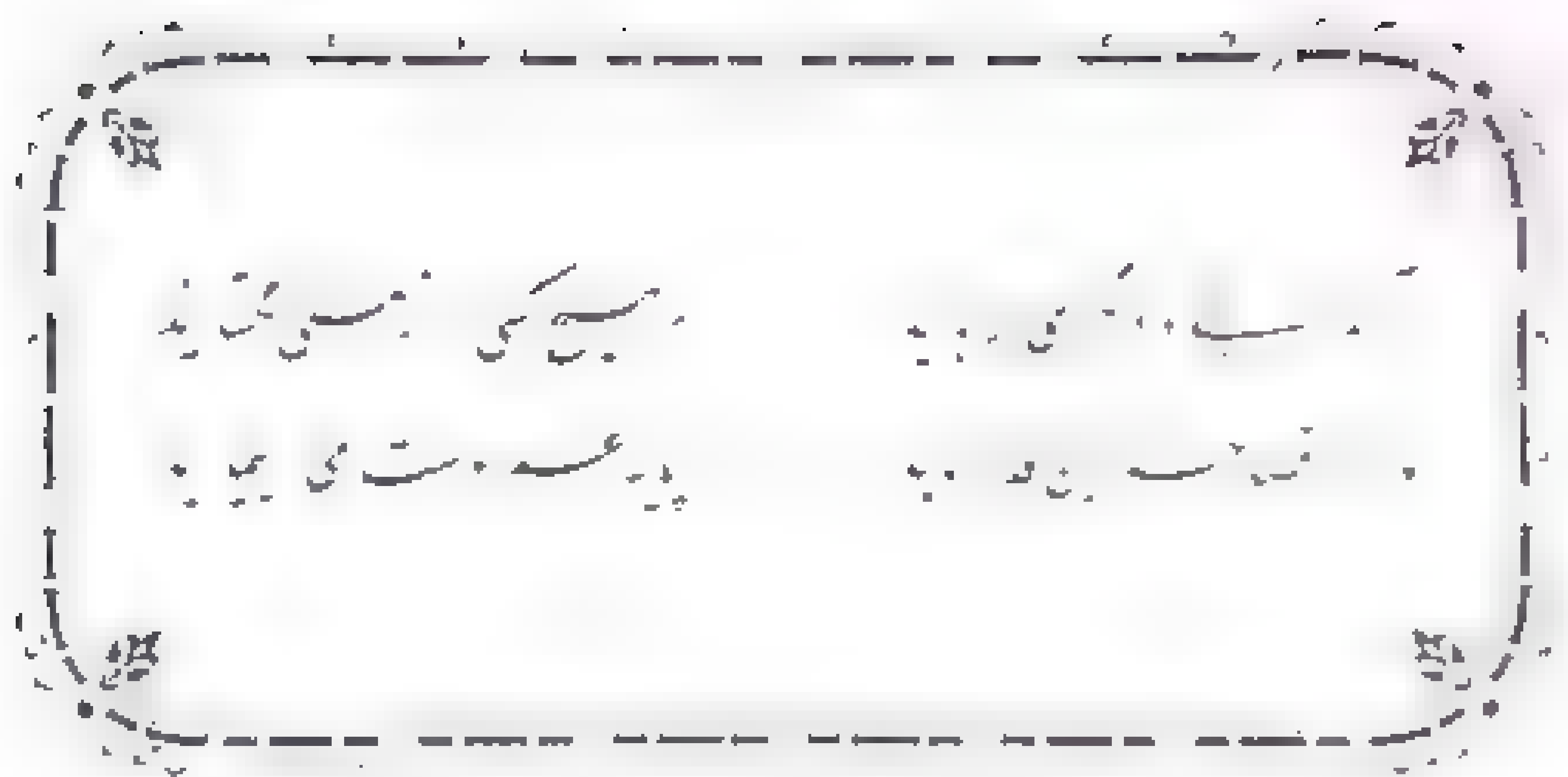
Verse translations: Whinfield 137

<sup>1</sup> *translating* *McCarthy* (1990: 100) *Reckless* (1998: 100)

*Arberry* (CB 31)

<sup>1</sup> A figurative reference to either the shape of the earth or the grave

<sup>2</sup> A figurative reference to the grave



- 79 They bring one, snatch away another – I hope they  
 disclose the secret of our destiny that's new  
 has not – It is a cup of our life that they are sipping

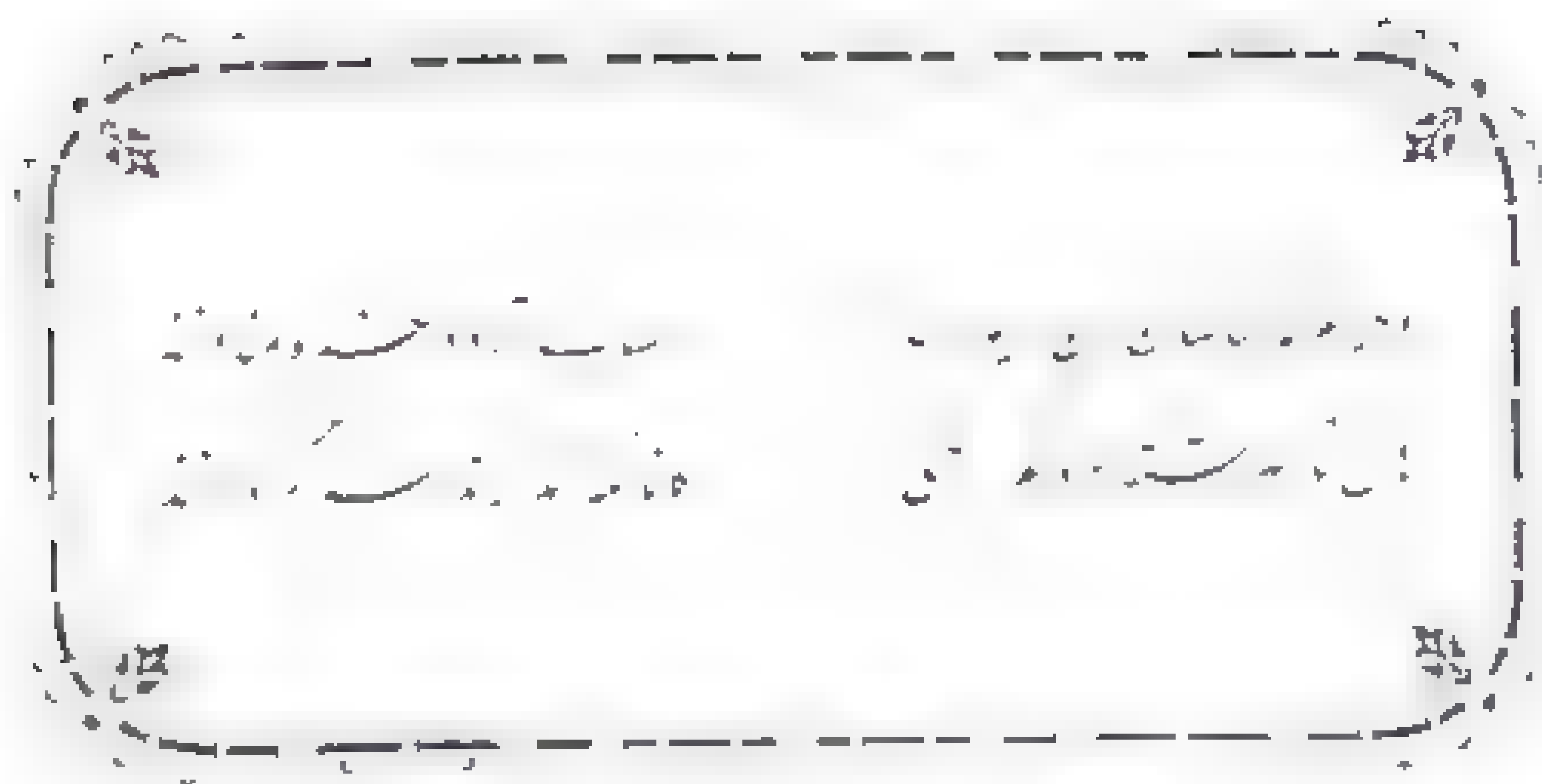
Persian texts: Faruqi 38, Dabiri 50

Verses translations

Prose translations

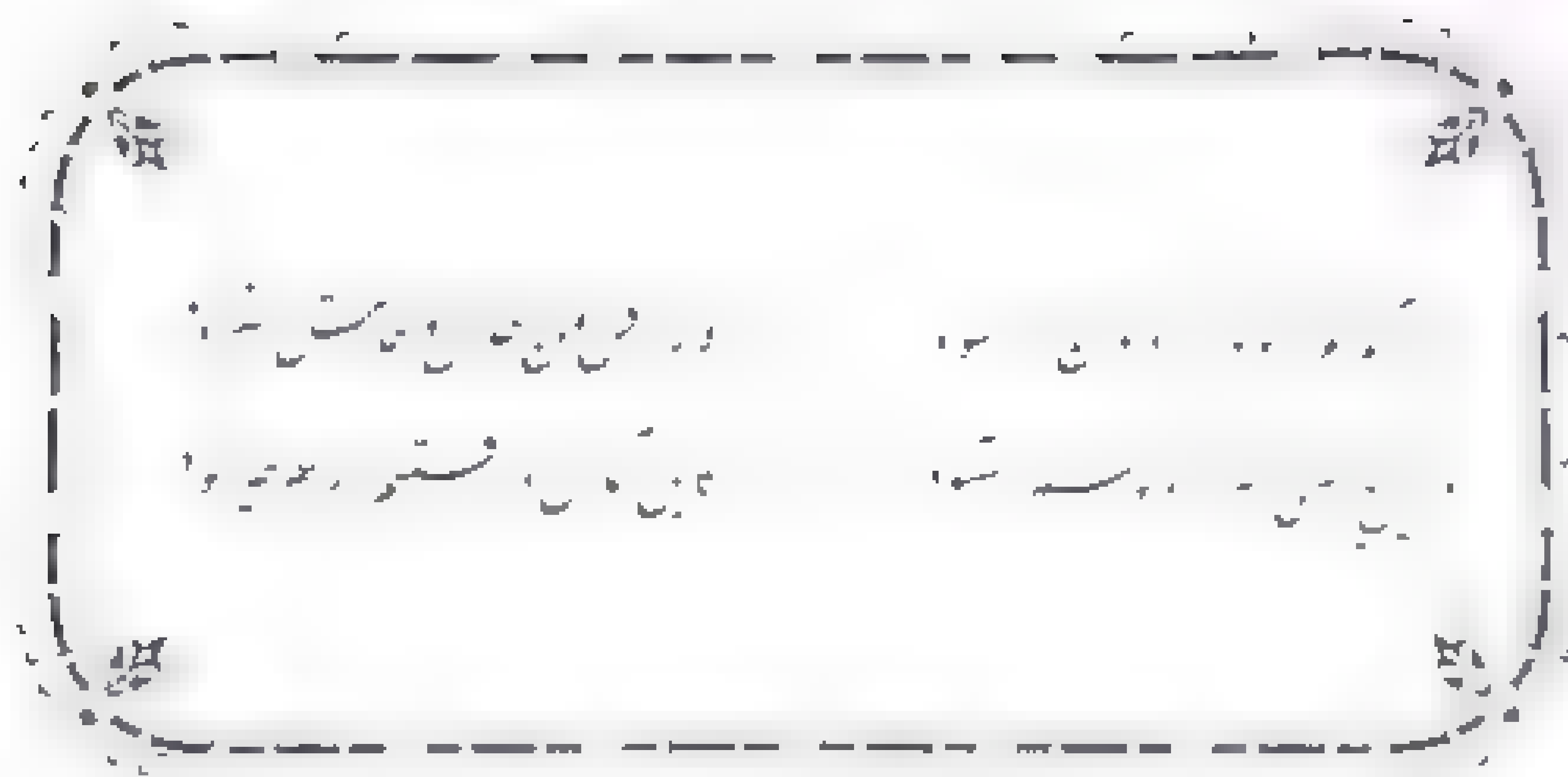
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<sup>1</sup> If Khayyam had the figurative meaning of the words *faruqa* and *farman* in mind, then the last sentence should be translated as follows: 'It is the wine of our life that they are drinking'. Wine, here, meaning the price.



59. These celestial globes that are jewels of this heaven,  
 are the causes of perplexity among the wise. Beware  
 not to lose the end of the thread of wisdom, for even those  
 who are sagacious are bewildered.

Persian texts: Furugh 56, Hedayat 9, Dastg 7  
 Verse translations: Whinfield 214  
 Prose translations: Heron-Allen 58, Rosen 91



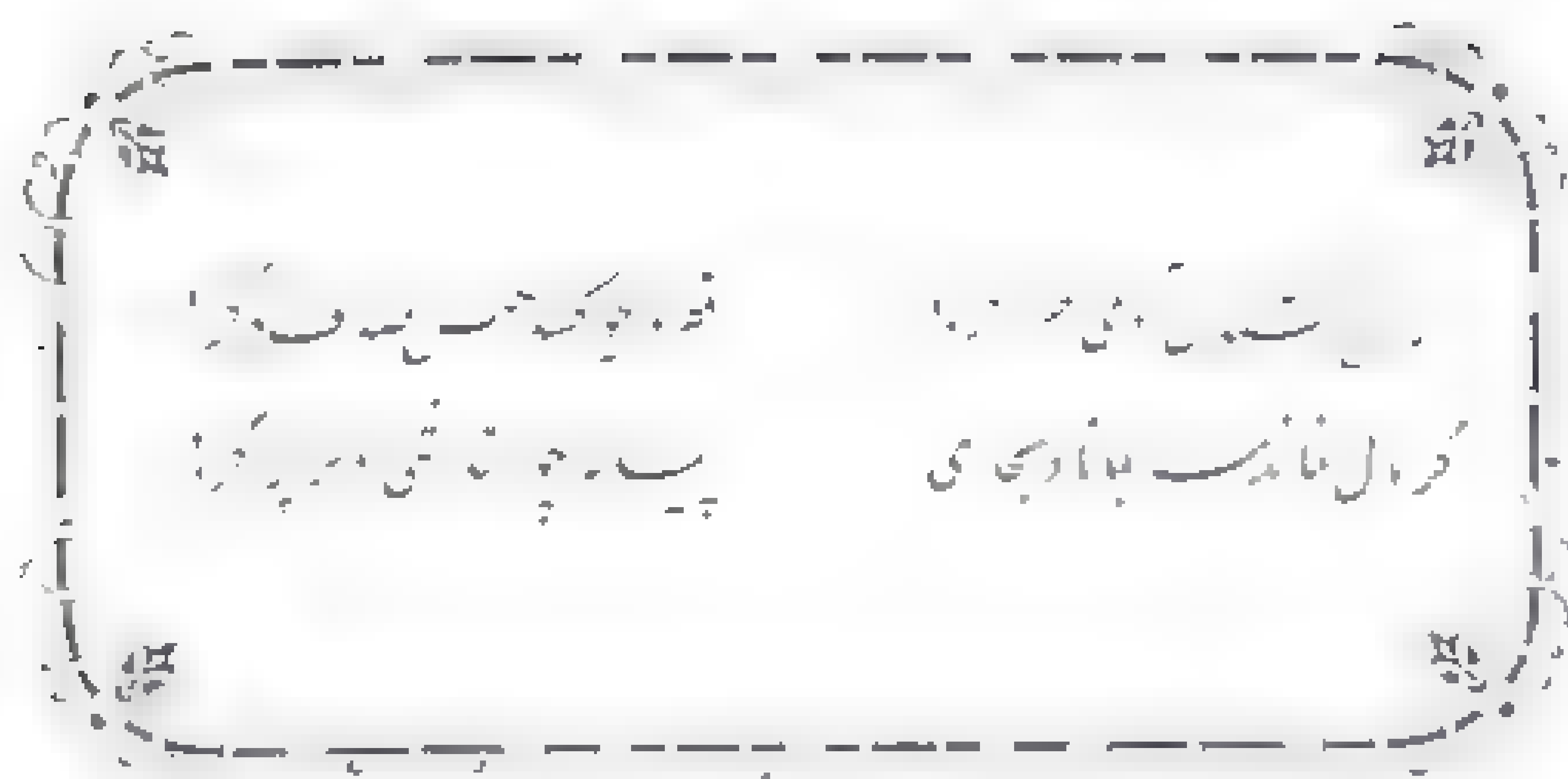
In the morning the sun was to go to the east  
 and from the going to the east the sun was to  
 increase. In the noon the sun was to go to the  
 purpose of the sun was to go to the east.

Persian texts: Furugh 60, Hedavat 5, Dashu 20

Verse translations: Whinfield 176

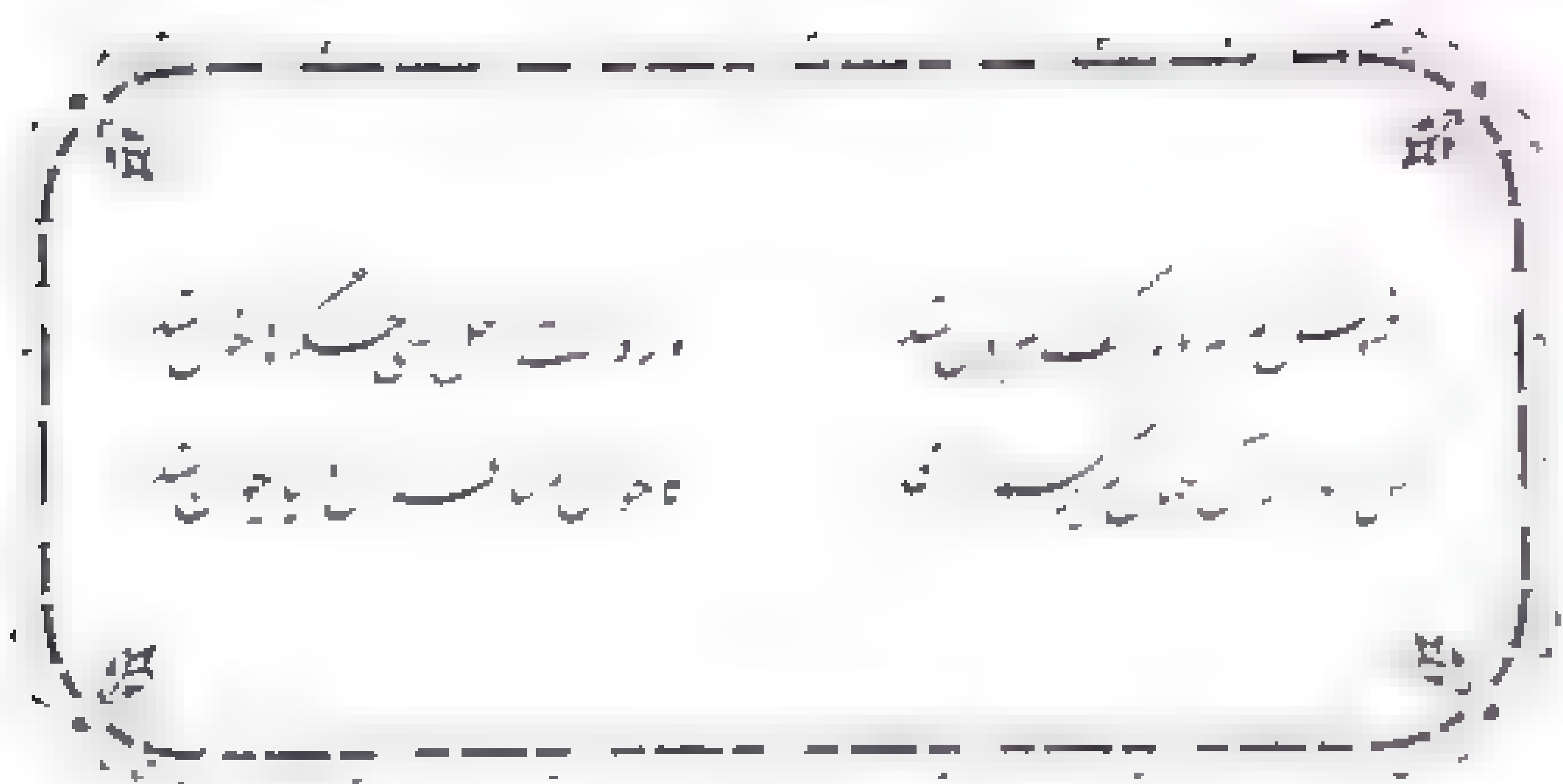
Persian texts: M. C. 10, H. C. 10, A. C. 10, R. C. 10

Christensen 91, Arberry CB 10



401. Leaves hanging in a corner. The crop is  
 leaves of going through the corner of a shell  
 comes a part. If you wish to taste of mine, you  
 must taste this part. (The crop is empty, but  
 it will become full again.)

Persian texts, Turugha O  
 Verse translations:  
 Prose translations.



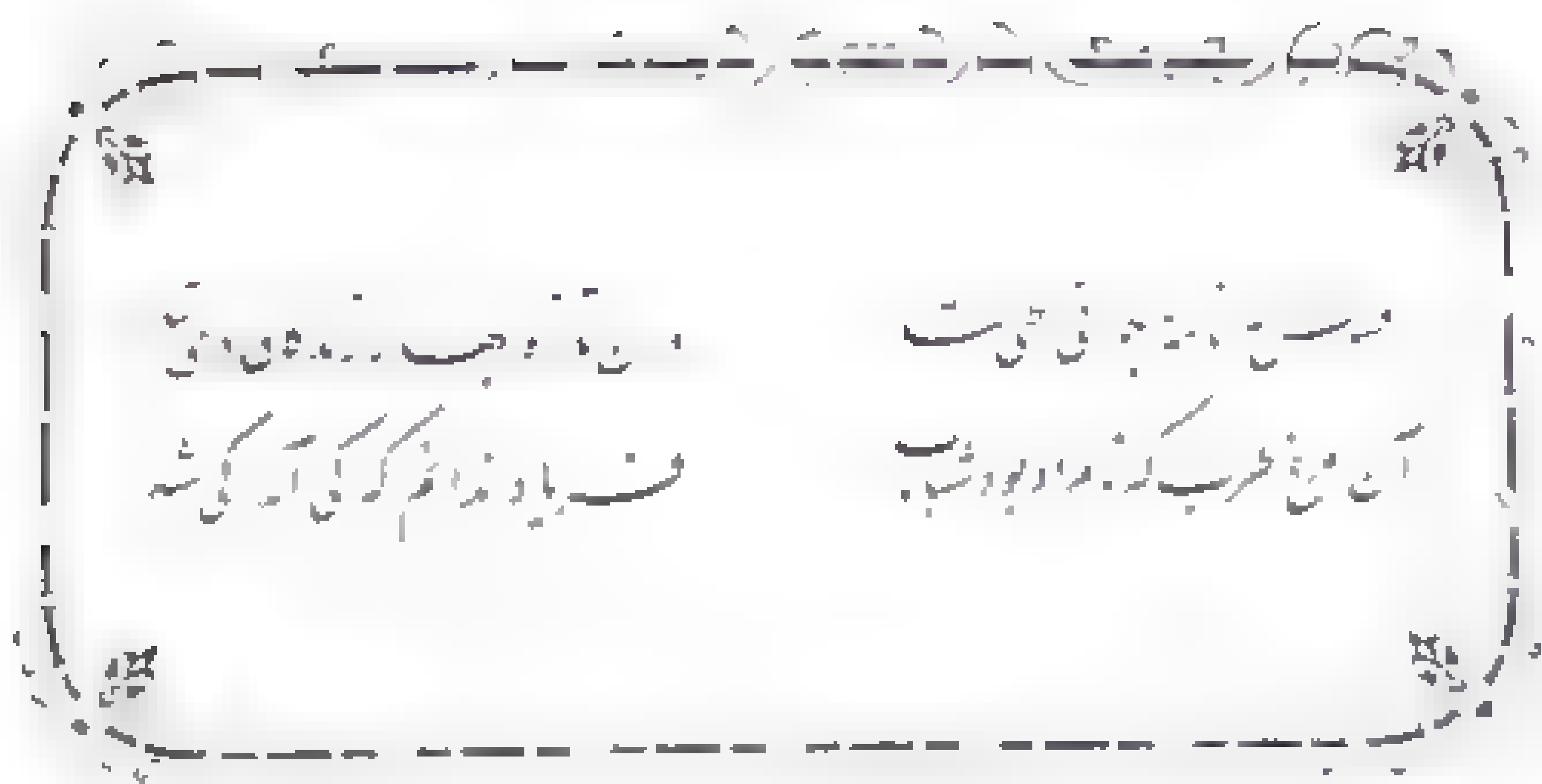
62. Alas that my fortune has slipped out of my grasp, and I have  
 the hand of Death in my hands – my blood is poured out  
 blood. No one has come from the other world, and I  
 might ask him how the travelers of the world are.

Persian texts: Faruqi 62, Hedayat 50

Verse translations: Whinfield 152

Project: The McCune-Reischman Project; Author: CR





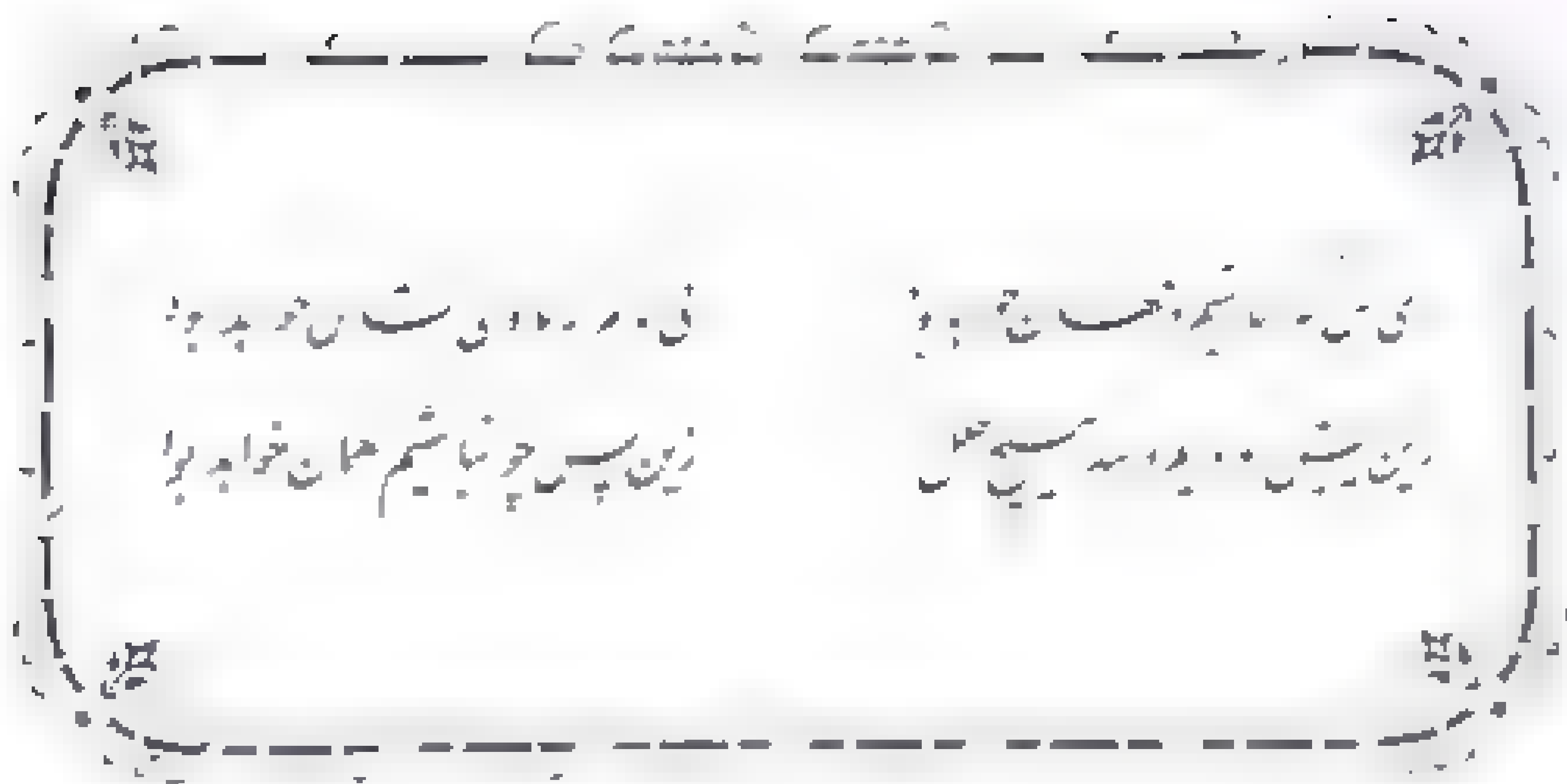
05. Was that the letter of vent, is hidden and not nos,  
 spring of life is turned to winter. I did not know where  
 it was when I saw, I know not when it came nor  
 when it went.

Persian texts: Furugh 65, Hedayat 75

Verse translations: 12Gerald 72, Whinfield 155

Prose translations: McCarthy 223, Arberry CB 100

<sup>1</sup> Literally, cry, or shout.

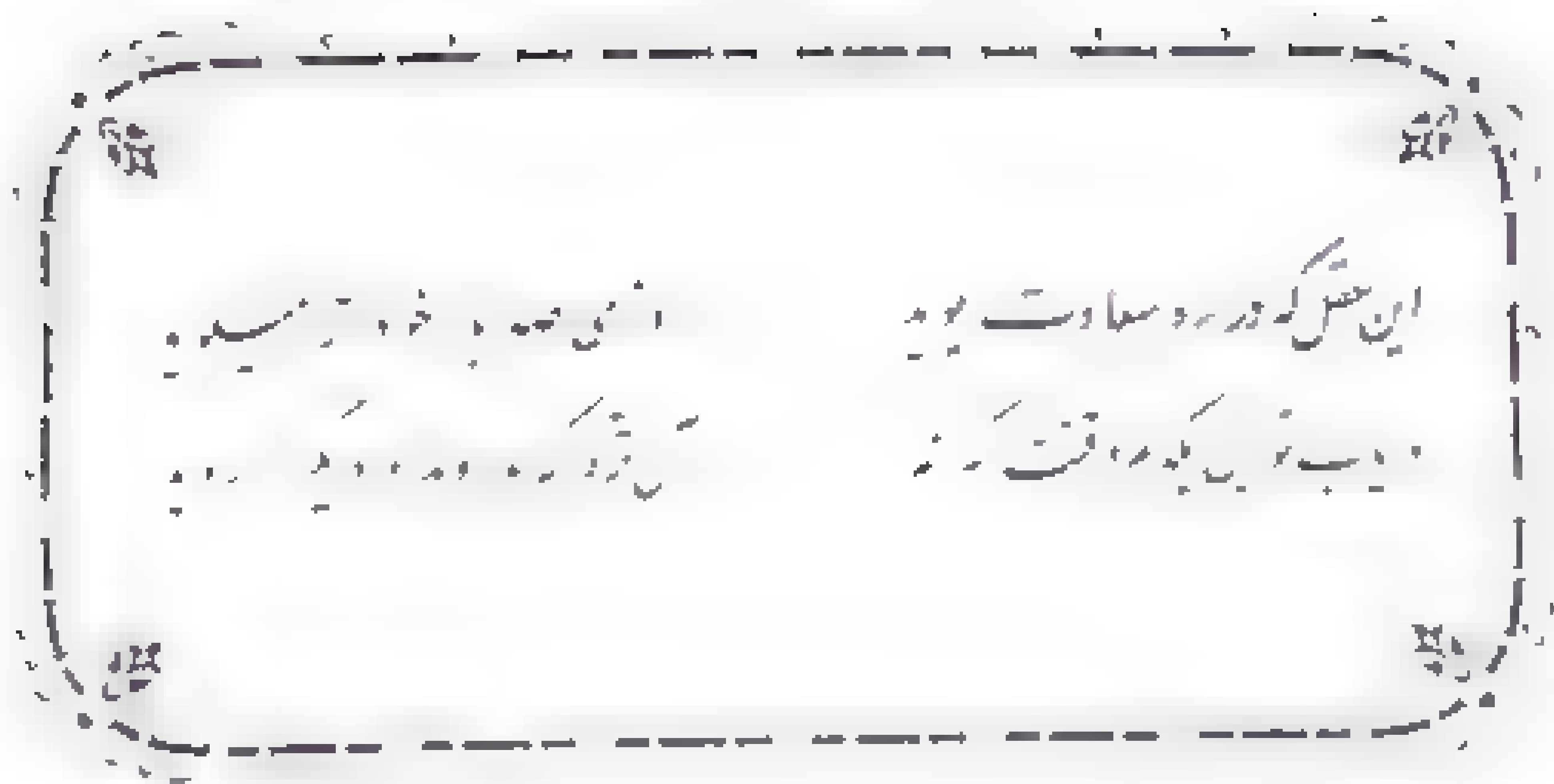


64. O, what a long time that we shall not be in the world,  
 will be. I know will be a certain amount of time.  
 Before this we were not, and there was no time. After  
 this, when we shall not be, it will be the same.

Persian texts: Furugh 64, Hedayat 51, Dasth 11

Verse translations: Whinfield 150

Prose translations: McCarthy 210

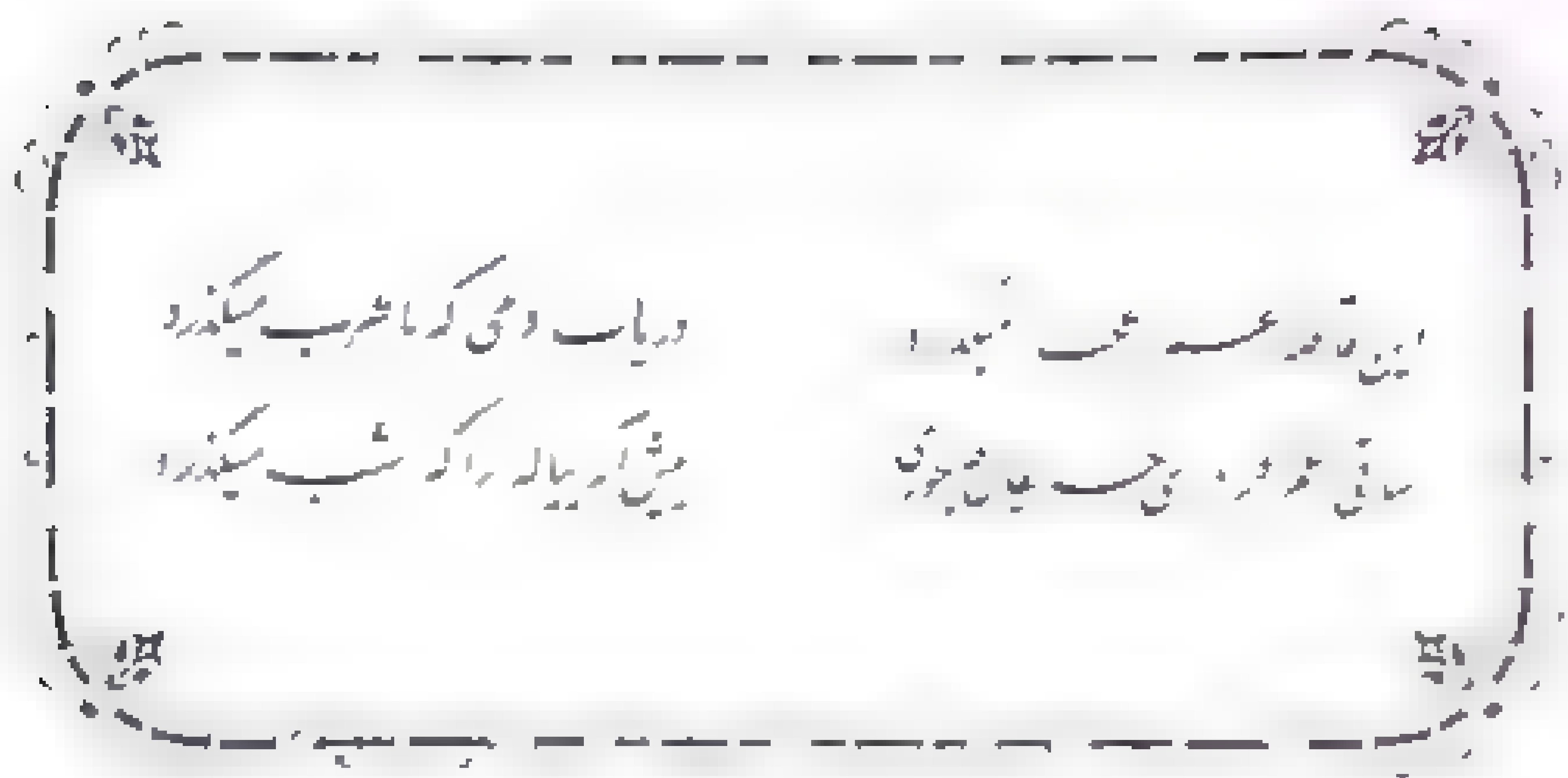


05. This Reason, that walks along the path, blossoms like the  
 a hundred times a day. "Take advantage of this one  
 moment of life time, for thou art not the tree which is  
 picked and grows again."

Persian texts: Faruqi 65

Verse translations: Whinfield 217

Prose translations: Heron-Allen 19, Christensen 10



66. The caravan will soon start moving. How  
 advance go for a while, it is only passing. O, Saki,  
 why do you give for the rivals tomorrow? Bring out the  
 cup, for the night is passing.

Persian texts: Furugh 66, Hedayat 117

Verse translations: FitzGerald 58, Whitfield 136

Persian text: McColl 117. A. R. Christensen 97

\* The third translation of this Rubai could also be translated as follows:  
 O, Saki, why do you give for the rivals tomorrow? This is an entirely  
 different meaning. But the position of the words permits both translations.

مرگش را از نو می بینم  
 در آن عمر نیل کرده امزده در  
 و من همه بنگه می بینم  
 گفت خیر در من این آید

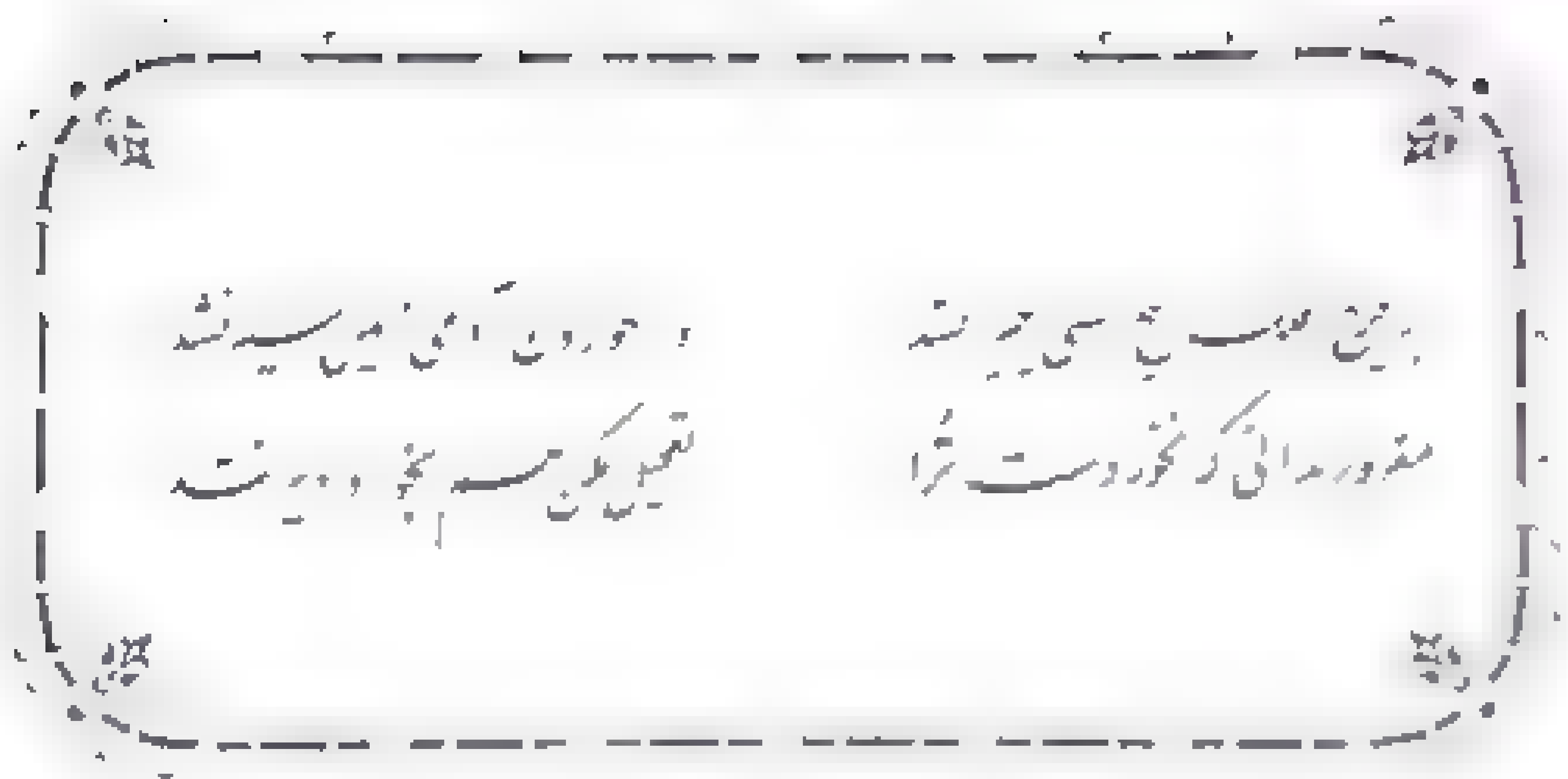
My back is out with pain, yet I am a person of  
 unbecoming years. My soul resolved on the journey  
 and I said: "Do not go." It said: "What am I to do?  
 The house is coming down."

Persian texts: Furugh 67

Verse translations:

Prose translations:

- 
- Journey of death
  - The body

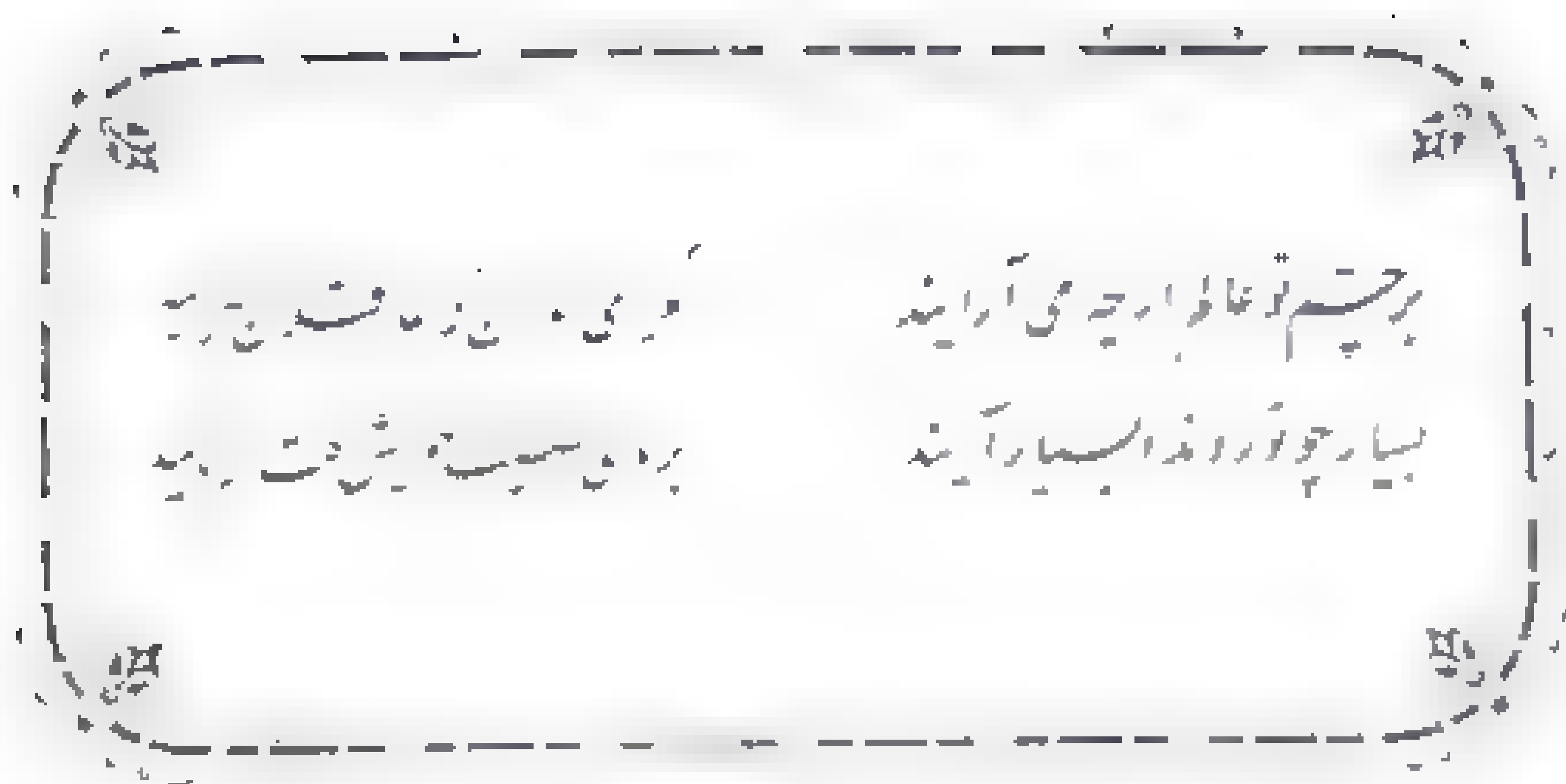


63. Noonat aspevat cuprat. Wafat illel a. No  
 has the Earth had its fill of eating mankind. You are  
 proud that I am not a ve. Have I not heard of  
 you, too. It is not late.

Persian texts: Furugh 68

Verse translations:

Prose translations:

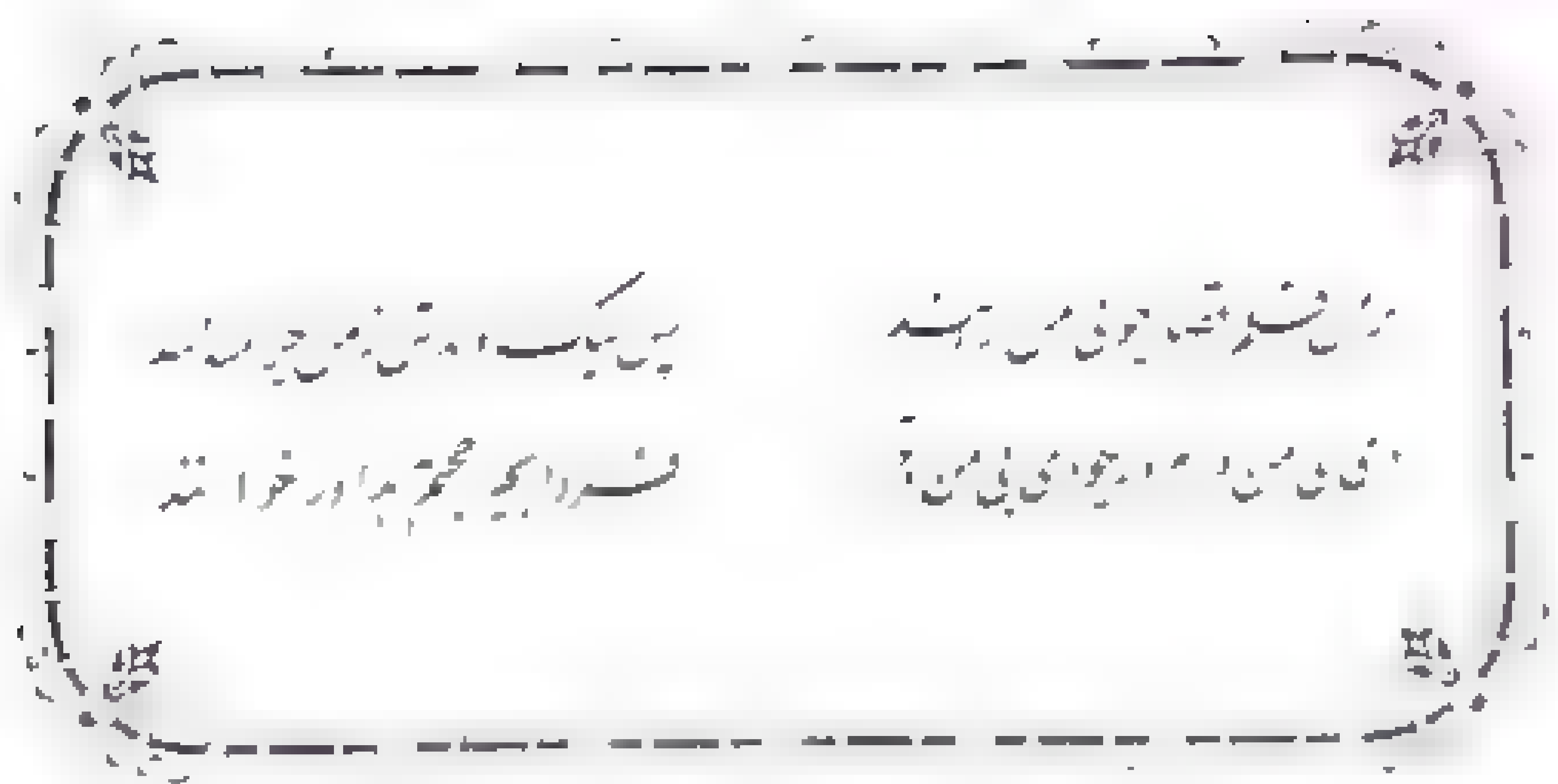


69. Though they adorn the world before your eyes do not  
 gaze at it. For the wise command: Many have  
 start depart and many shall come. Such your state  
 for you will be snatched away some day.

Persian texts: Furuzhi 69, Hedayat 45, Dāshiri 66

Verse translations:

Prose translations: Rosen 1 and 115, Christensen 17



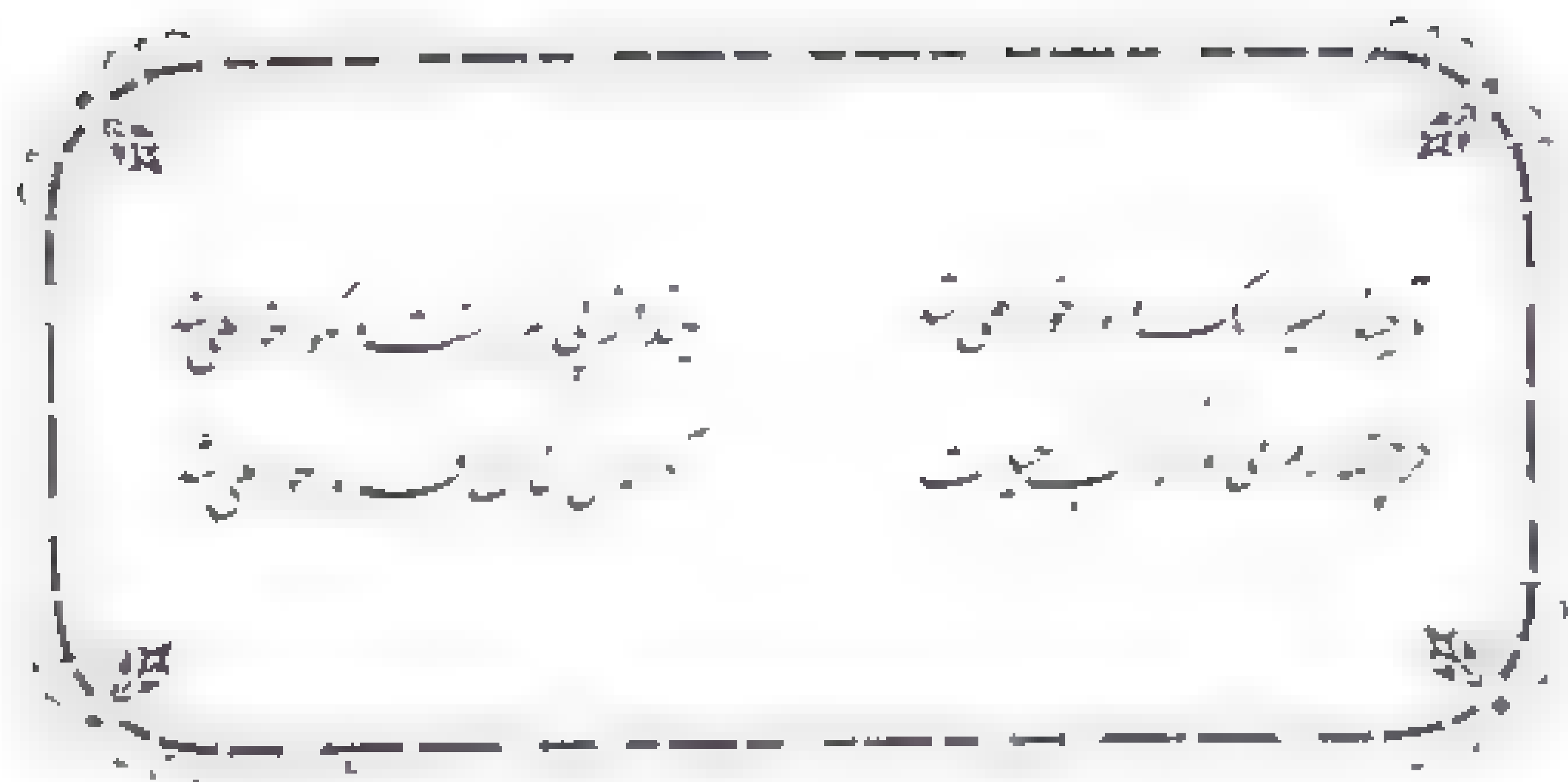
- 70 Since we are in the pen of destiny writes and I  
 why then, so they are the its good and bad to  
 Yesterday without me, in today, the yesterday, with me,  
 me and later, to grow on, what the day, will you  
 call me to the Judge?

Persian texts: Forugh 70, Dashti 21

Verse translation:

Prose translations:





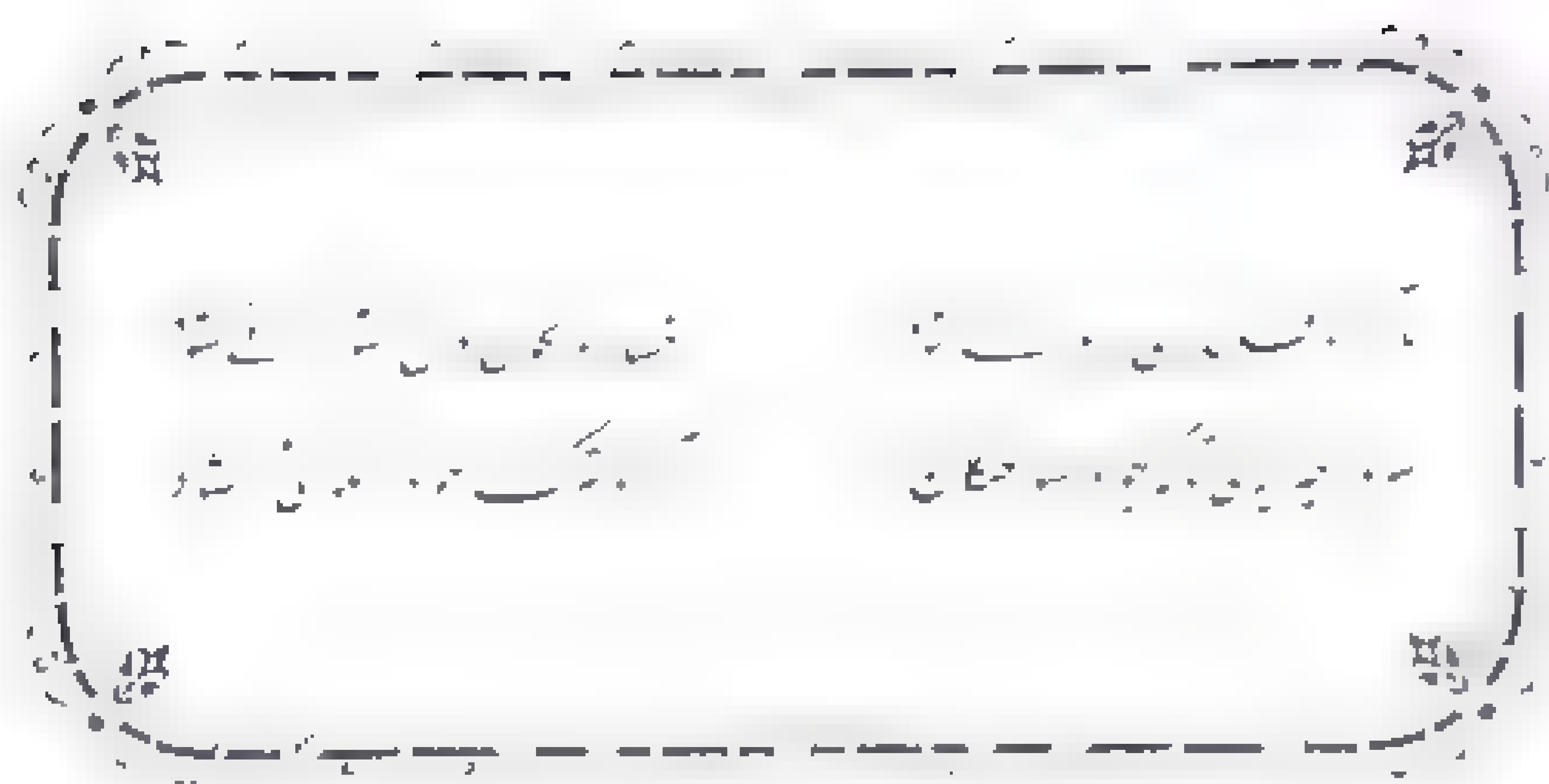
4. How long will you be the cup of life and death? How long will you be after every soul and land? Whether you be the well of Zamzam<sup>1</sup>, or the water of life, at last you shall sink in the heart of the earth.

Persian texts: Farugh 71

Verse translations: Whitfield 58

Prose translation: M. C. 1000 R. 1000 A. B. 1000 C. B. 1000

<sup>1</sup> A well at Mecca, the birthplace of Muhammad



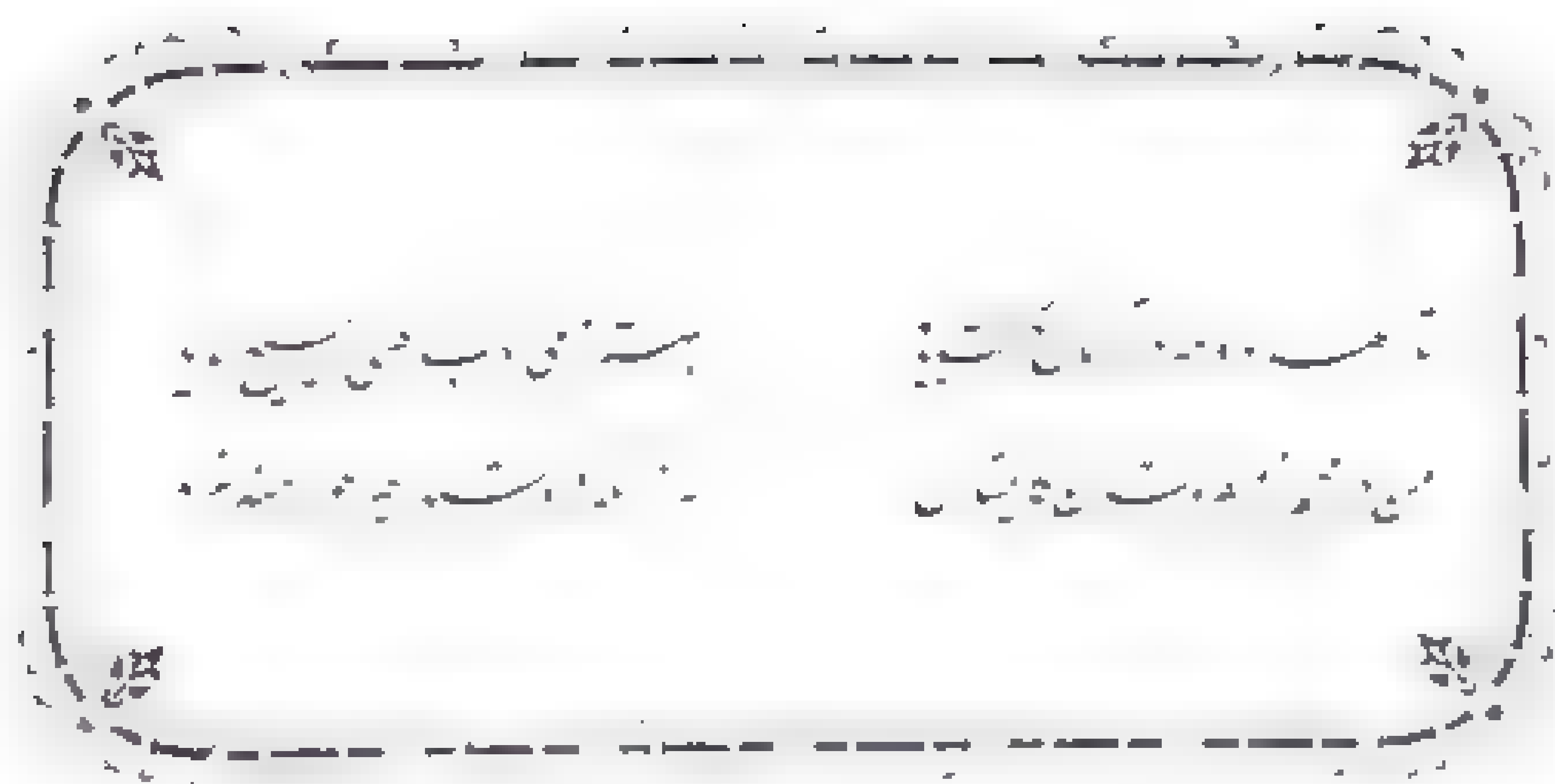
72. It will not do until that I, best the path of the road I  
 wanderers. It will not do unless thou ballest I  
 with the heart's blood. When that nation and I  
 shall be <sup>1</sup> for my will, I will be for all the new world  
 and I will be for all the new world  
 Sell.

Persian texts: Faruqī 72

Verse translations

Prose translations

<sup>1</sup> Literally: "What for, again, cookest thou

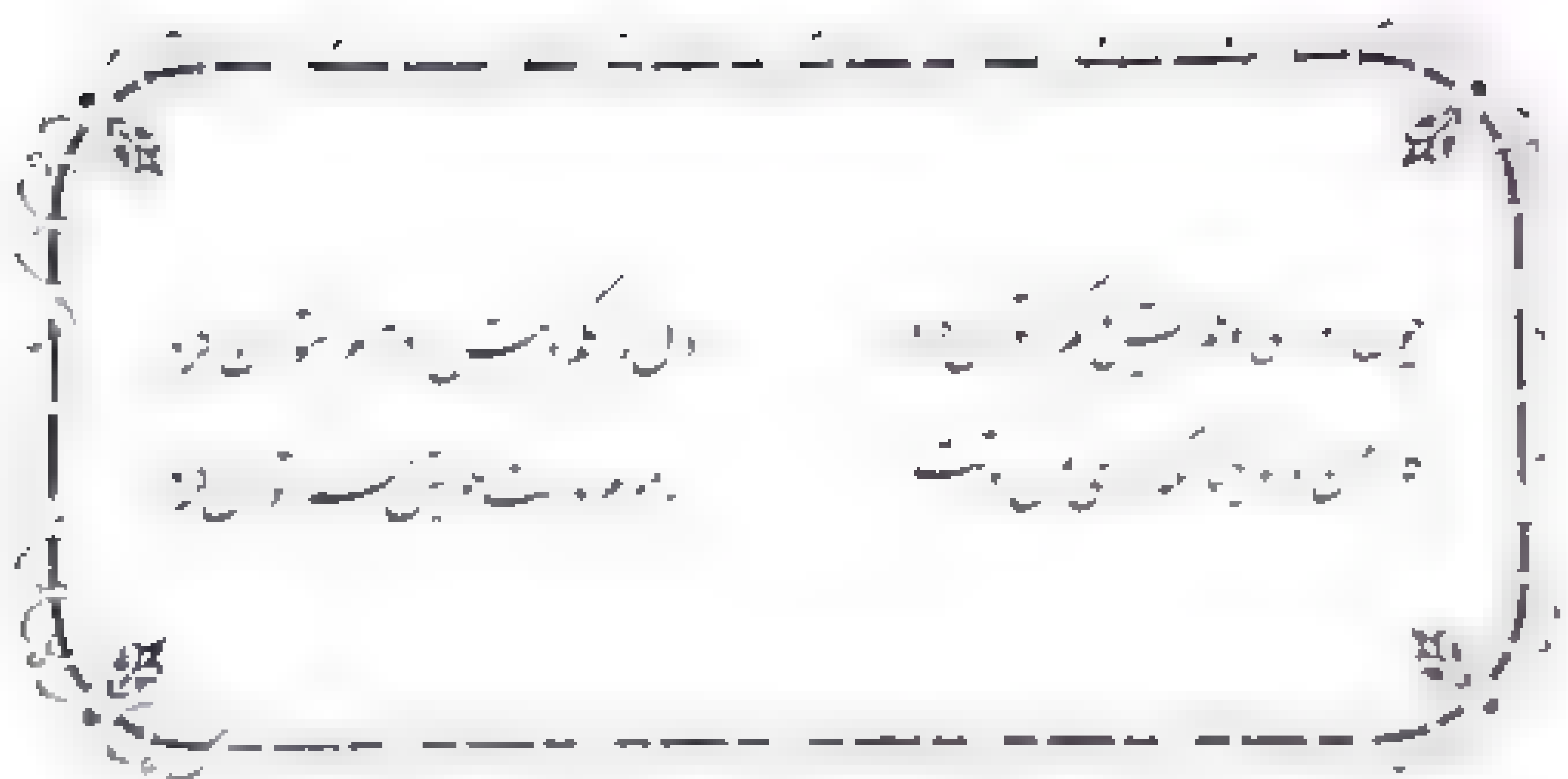


Ever since Venus and the Moon appeared in the sky,  
nobody has seen anything better than clear wine – I  
wonder at the wine-sellers, for better than what they sell,  
what will they buy?

Persian texts: Furughî 75, Hedayat 110

Verse translations: Whinfield 208

Prose translations: Christensen 70



74. Since one cannot increase or lessen one's lot and life,  
 one cannot saddle one's heart over the less and the more.  
 My affairs and time as it is now have been made  
 molded out of wax even by our own hands.

Persian texts: Furugh 74, Hedayat 27, Dastur 75

Verse translations

Prose translations: Rosen 11, Arberry CB 146

بخت بدست من است و بخت بدست خداست  
 که بخت بدست من است و بخت بدست خداست

- That I was One Who takes heads and lives at night. He Himself always helps the work. They say that he who makes dragons<sup>1</sup> is too. Alas! What do you think I'm? He is making puppets.<sup>2</sup>

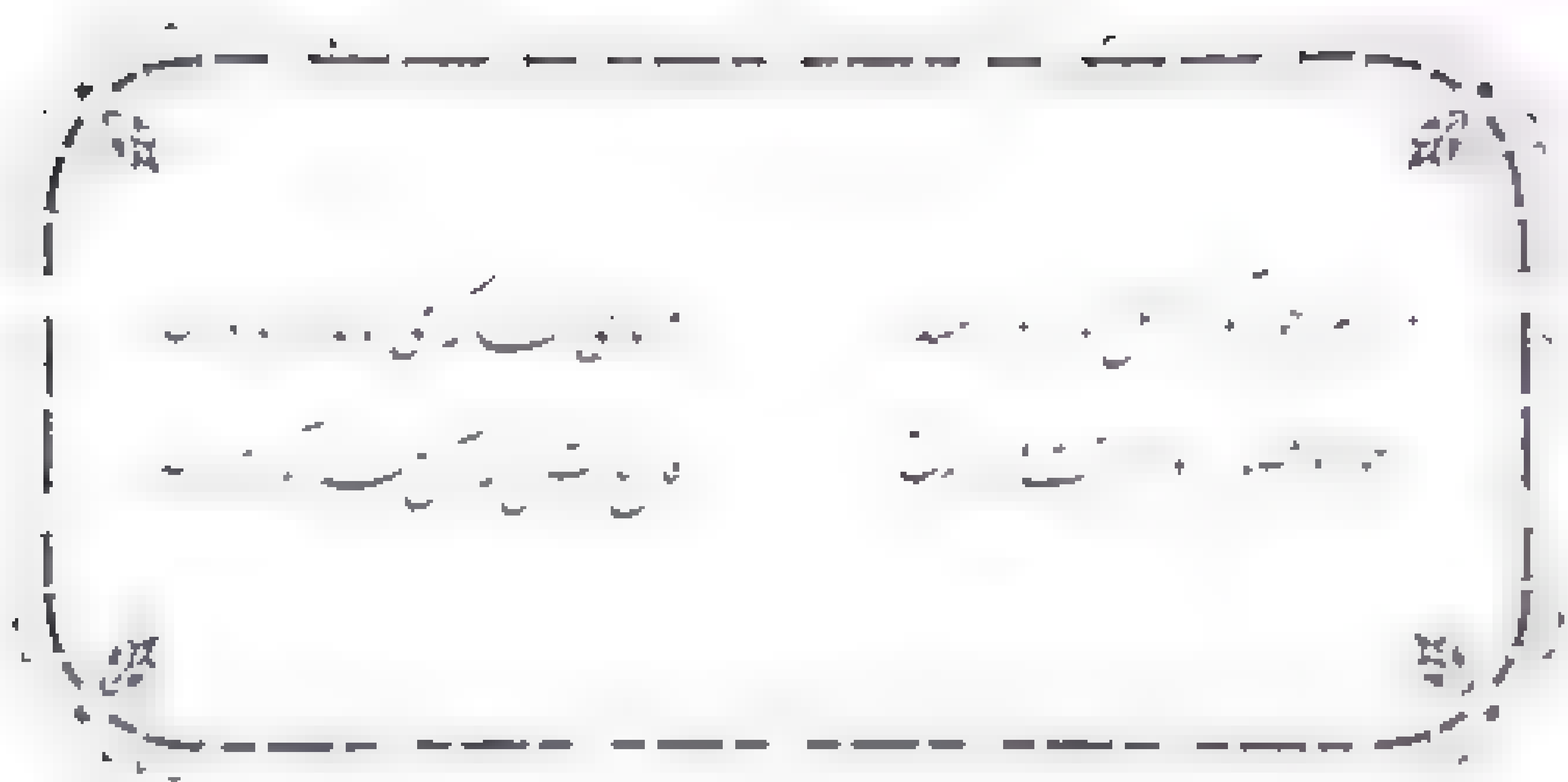
Persian texts: Faruqi 75

Verse translations:

Prose translations:

<sup>1</sup> Dragons are used for refining wine – and wine is forbidden in Islam.

<sup>2</sup> This ruba'i contains a schreivous switch from the serious to the light



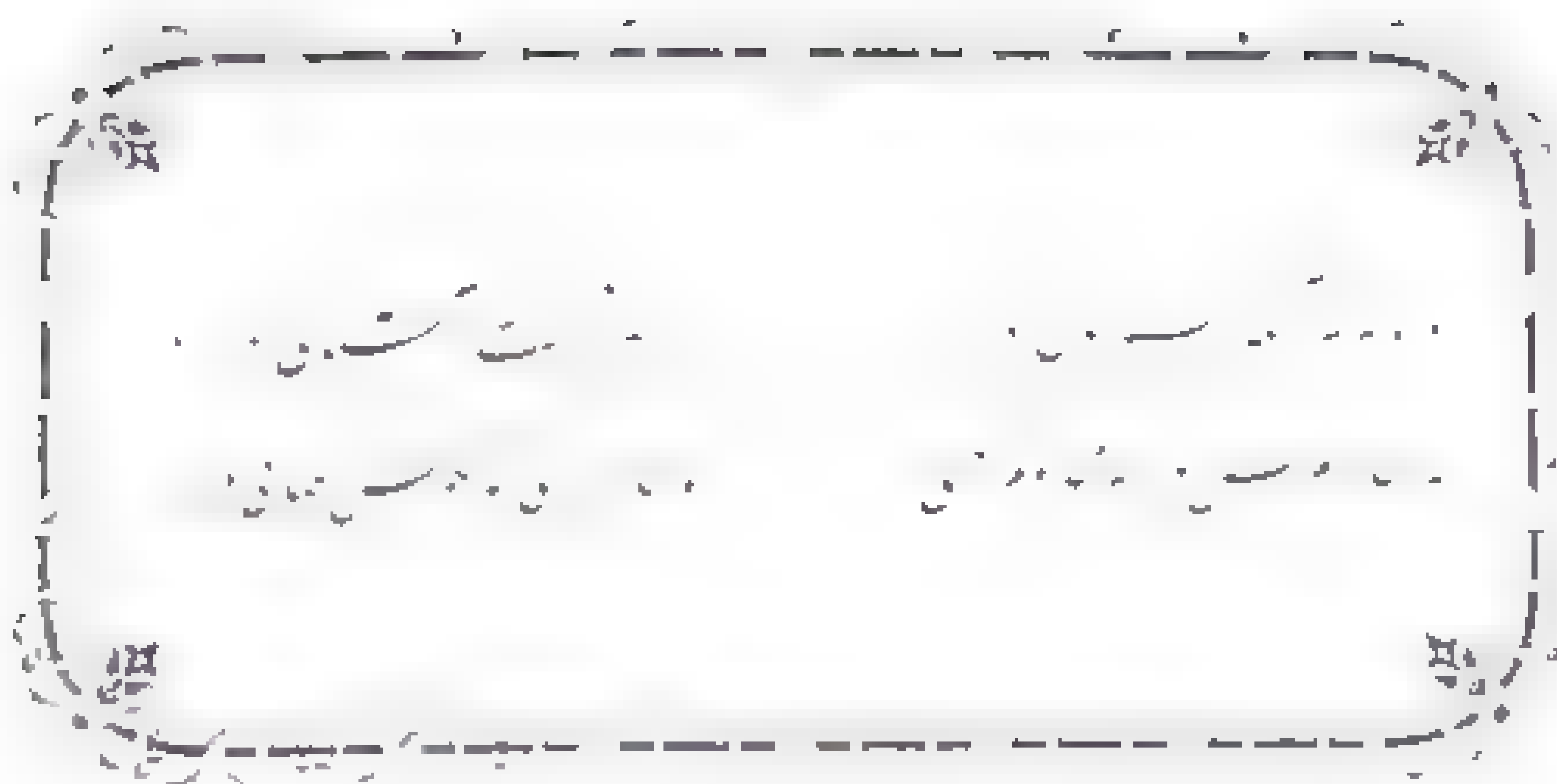
79. When in the world they announce the coming of the fresh rose-red, O Khan 100, let them bring good news. Sit free from houris,<sup>1</sup> castles, paradise, and hell, for these they give in every announcement.

Persian texts: Futuḥ 76, Dāsh 70

Verses translations:

Prose translations:

<sup>1</sup> See n. 1 of Rāḥ 135

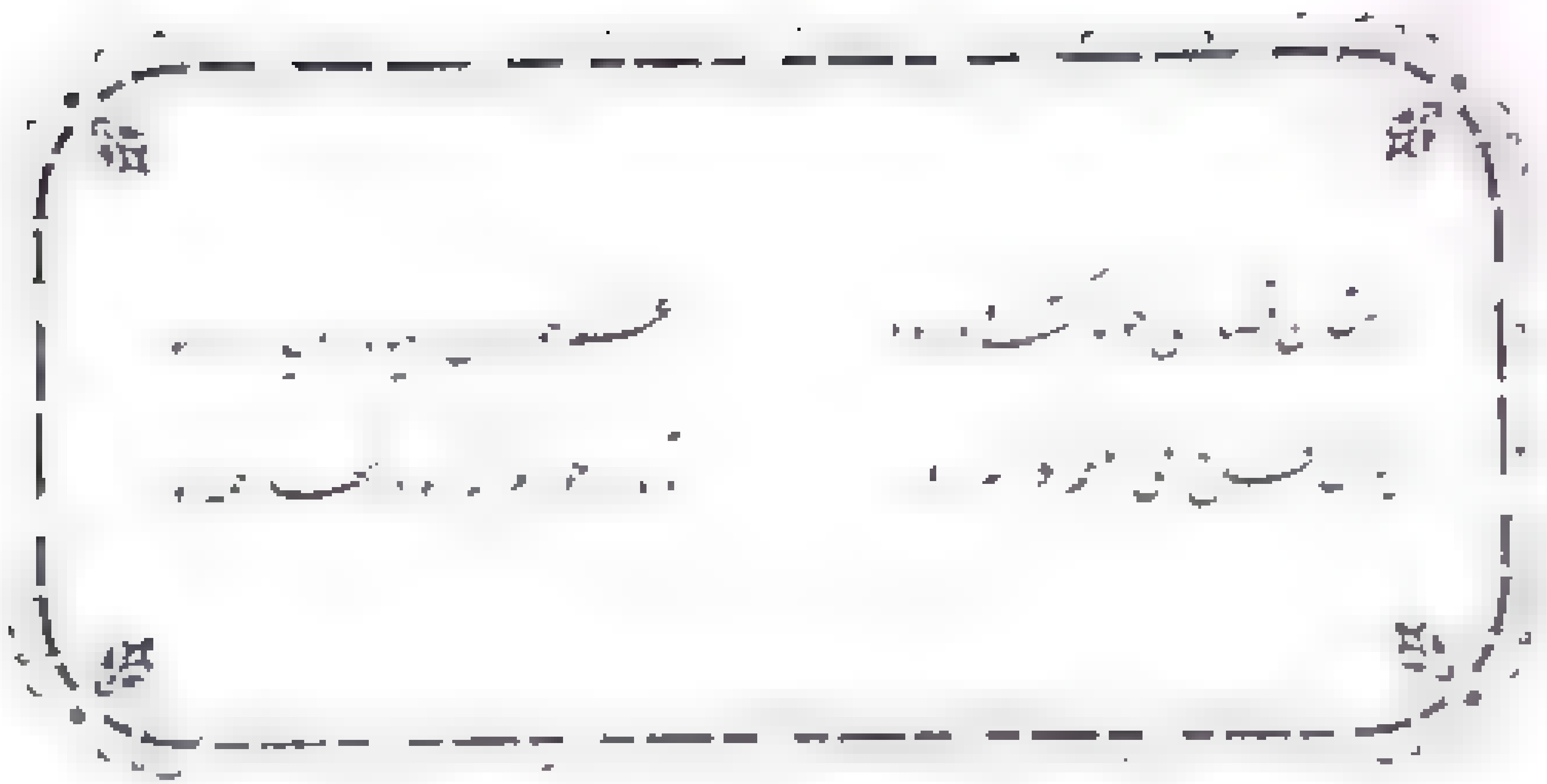


We ever possess health, if we dwell in the world  
 and not to sell it, as thou hast done so vainly, for a  
 man's master will make him more likely to be a deluded  
 fool world.

Persian texts: Faruqi 77, Dastgiri 59

Verse translations: Whitfield 106

Prose translations: McCarthy 202, Rosen 118



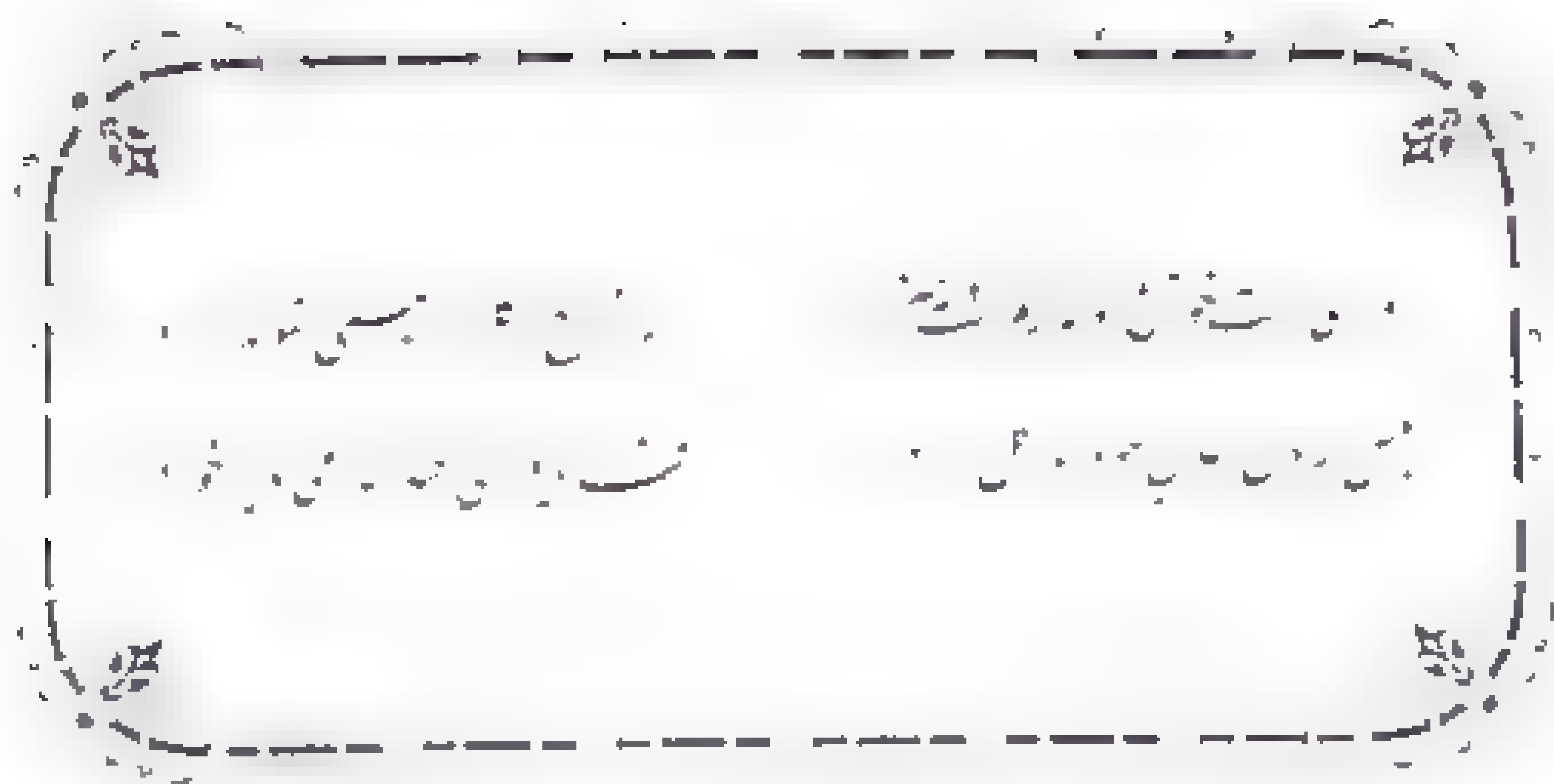
3. The tanner of destiny has sown and reaped on my soil,  
 as us. I see sowing will not reap. And if I lead a  
 wine, place it swiftly on my path, so that I may drink  
 again: for whatever must be has been.

Persian texts: Furugla 78, Dastu 12

Versè translations

Prose translations





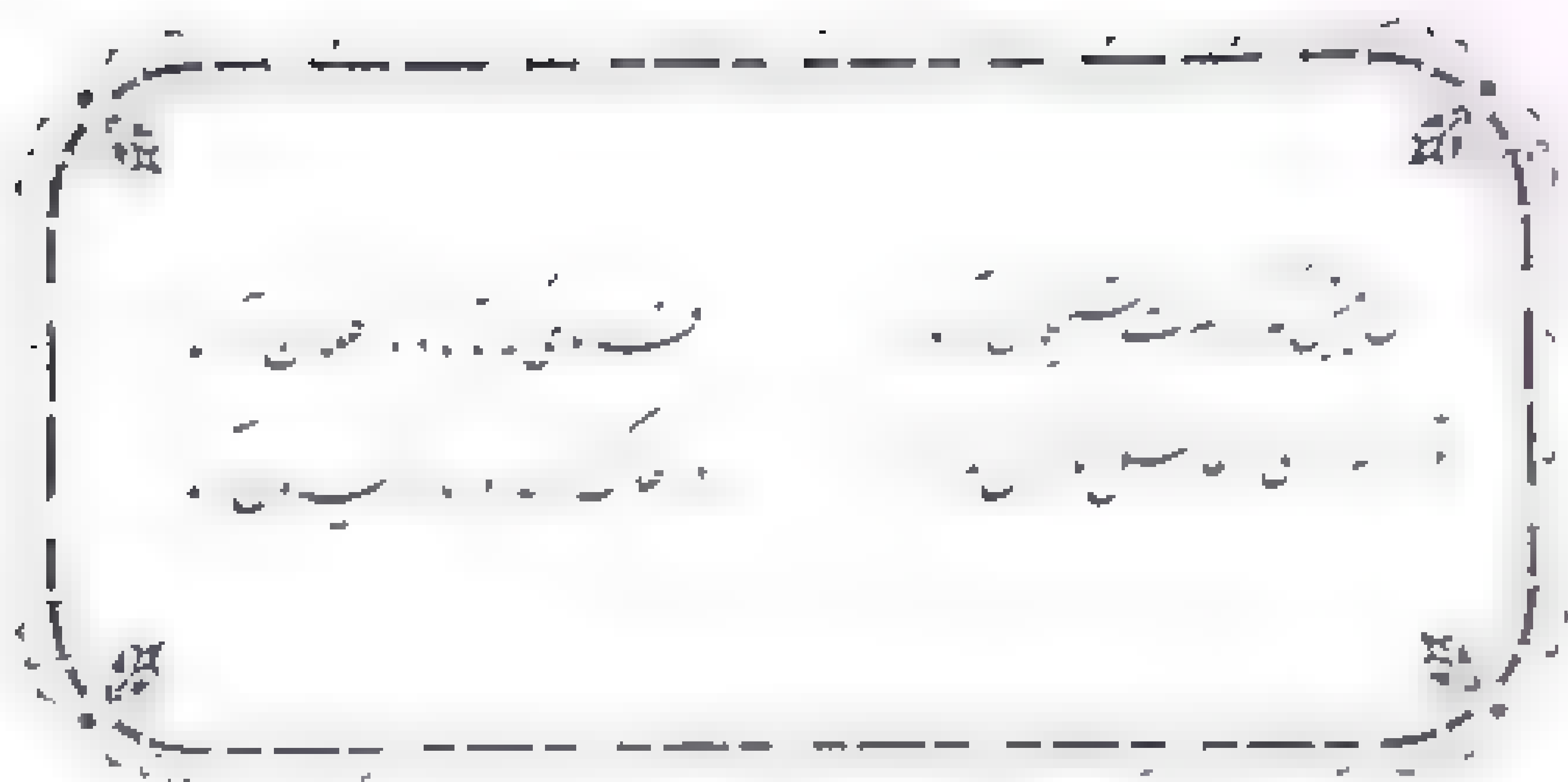
79. It is a pleasant day – and the weather is rather hot no  
 doubt – The cloud is washing the dust away from the cheeks  
 of the rose-garden. The nightingale in his own native  
 language is giving to the yellow flower that one must  
 drink wine.

Persian texts: Furugh 79, Hedayat 116

Verse translations: Fitz Gerald 6, Whinfield 171

Free translation: McColl 104, 111, Whinfield 171, Rieu 104

Arberry GB 151

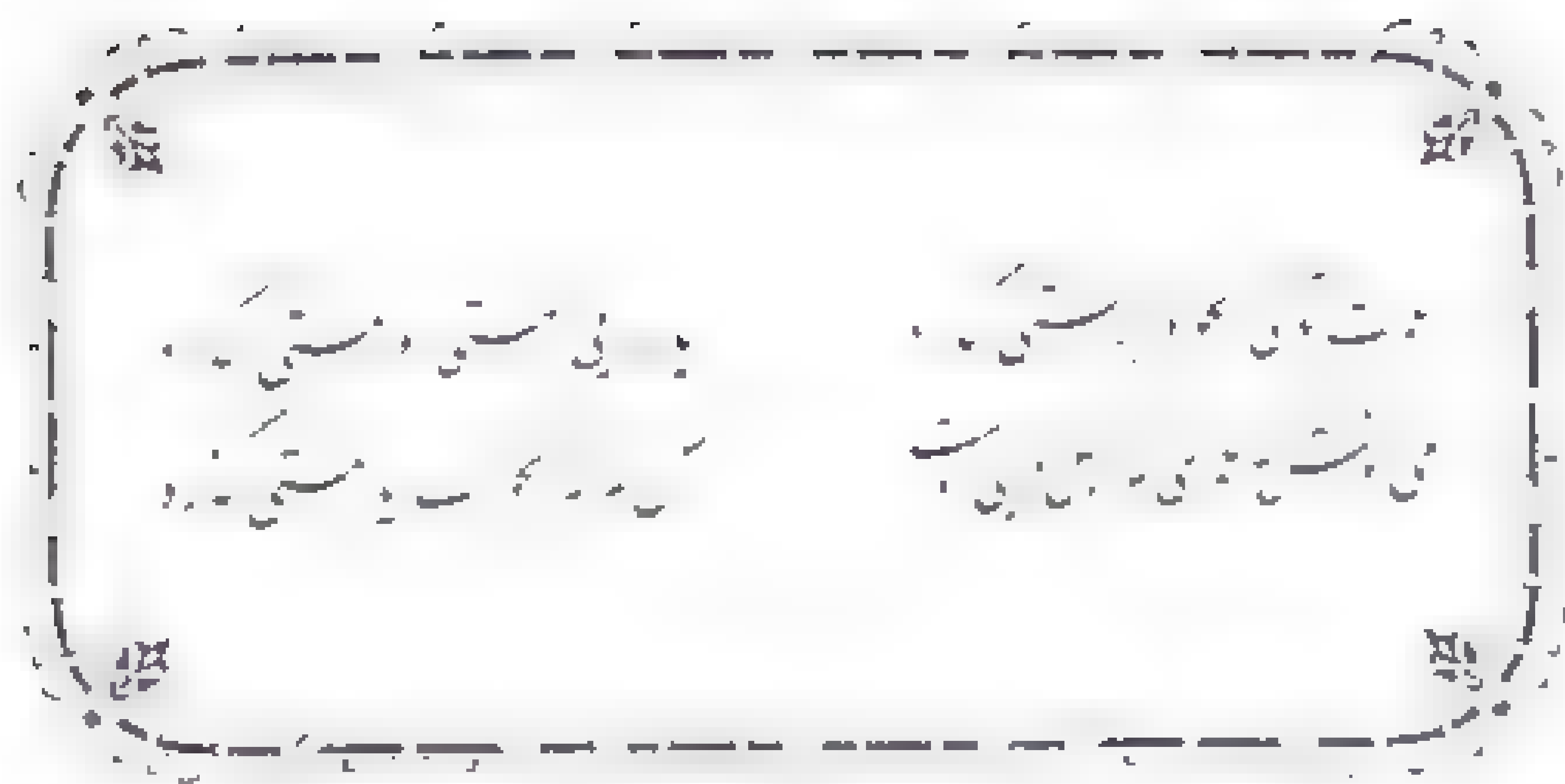


60. Ere they beat a path a track upon you, ere they  
 wine which is like roses. You are not good (O) to all  
 folk, that they should lay you in the earth and cry you  
 again.

Persian texts: Faruqi 80

Verse translations: FitzGerald 15, Whinfield 175

Prose translations: McCarthy 277, Heron-Allen 68, Rosen 124,  
 Christensen 7, Arberry CB 76

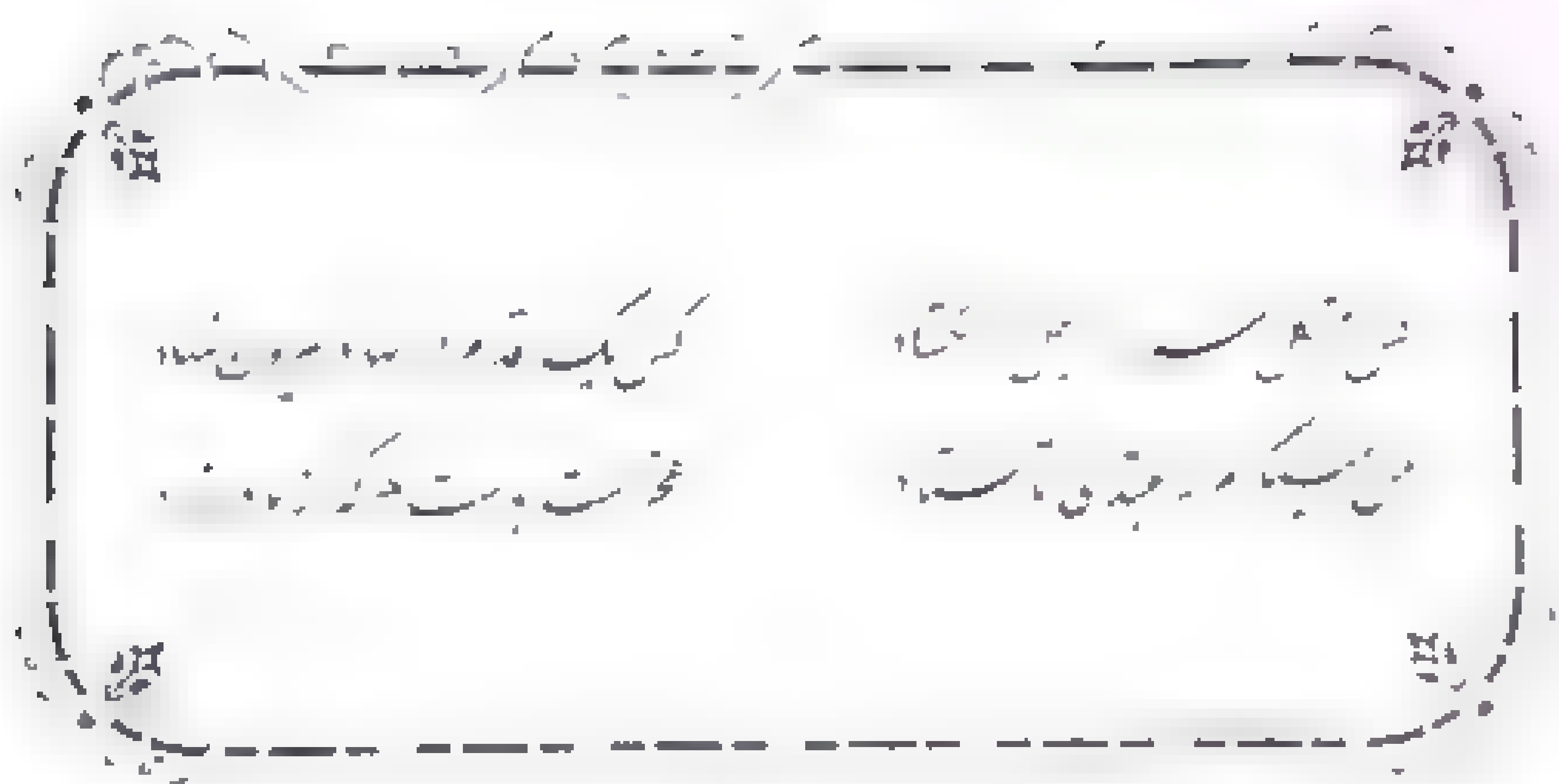


... How long will you live pass in selfishness? Or will it pass in search of being or not being. Drink wine for a life that has a death after it is better to a passer in sleep or in drunkenness.

Persian texts: Furugh 81, Hedayat 145

Verse translations: Whinfield 185

Prose translations: McCarthy 276, Rosen 130



32. No one has discovered the secrets of death. No one has taken a step beyond his own nature. I see that from the beginning to the master there is helplessness in the hands of everyone who is born of a mother.

Persian texts: Faruqi 82

Verse translations: Wainfield 100

Prose translations: McCarthy 266, Heron-Aden 72

وینک و و نه چهل چونه

سکینه و سوزن و تیغ

در حق صبح و شب و ایندی خوش

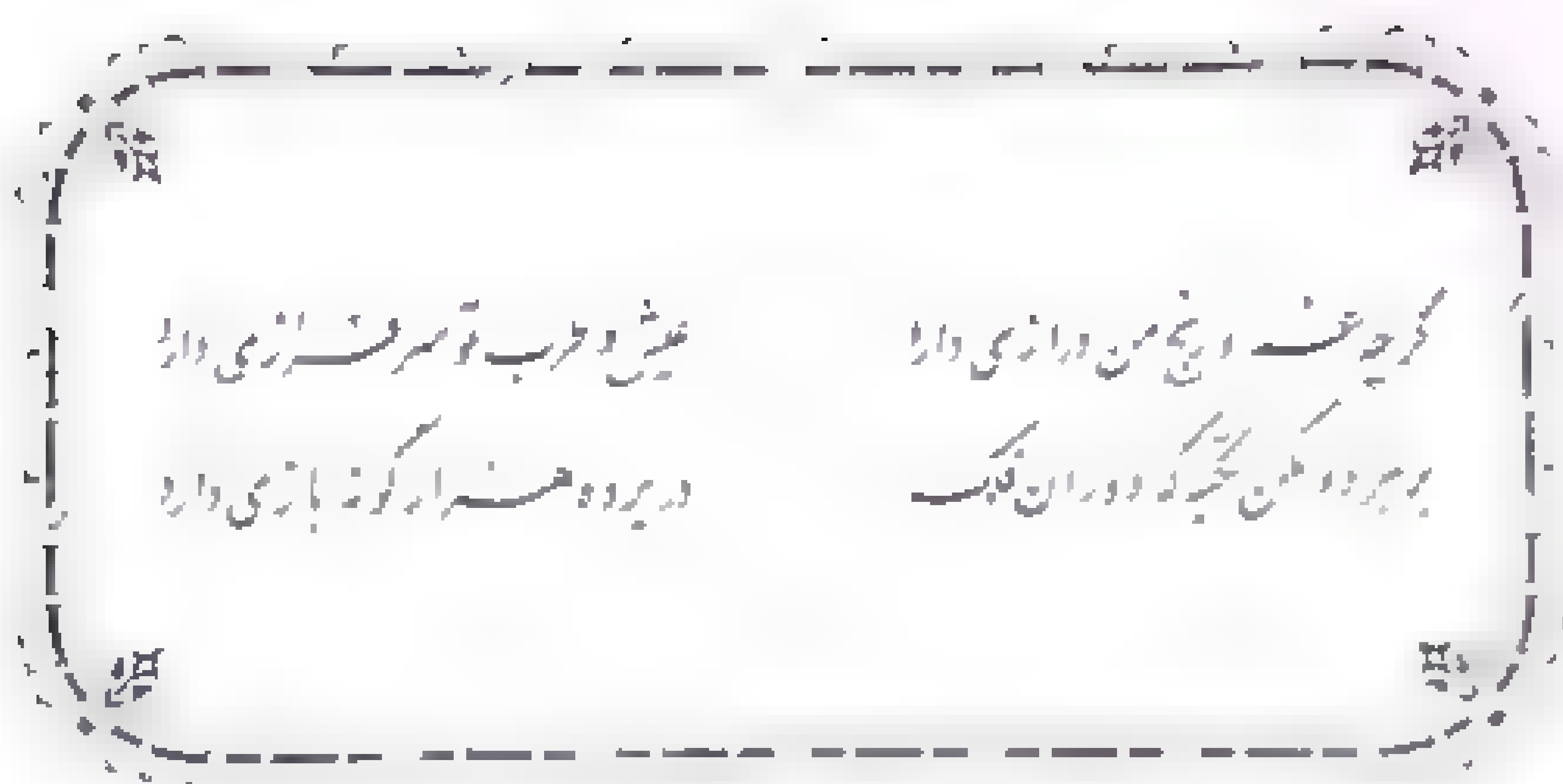
می و کف و زلف و بری کبریا

7. Lessen your greed of the world and live on content  
sever relations with the good, and had in the time. Holy  
.. how of write on your palm and the messes of me who  
wishes the heart but soon, these few days with pass, too  
and will not remain.

Persian texts: Turagha 85

Verse translations: Whitfield 191

Prose texts at: Heron, Al... .. Roman 7, Arabic, B 172



عیش و طرب تو سر مشربی دارد

گرچه غم و پنج من درازی دارد

در پرده مشرب اگر گونه بازی دارد

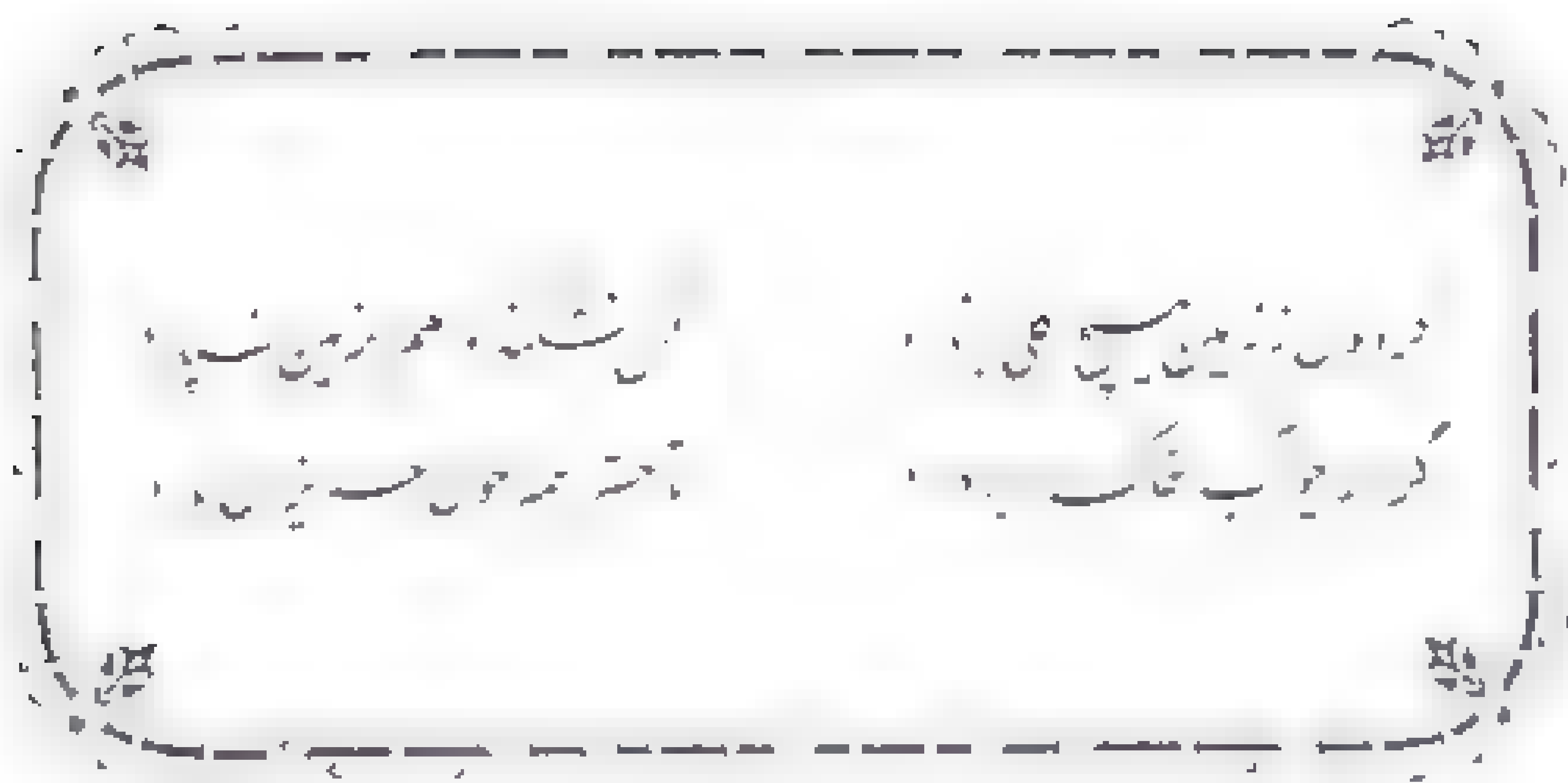
بر پرده کین بجز که دوران فک

84. Though the quiet and sultry are lovely and the pleasure and earthy song do not depend on the color for the revelation of the heaven, as at our games, games hidden behind the veil.

Persian texts: Furugh 81

Verse translations:

Prose translations

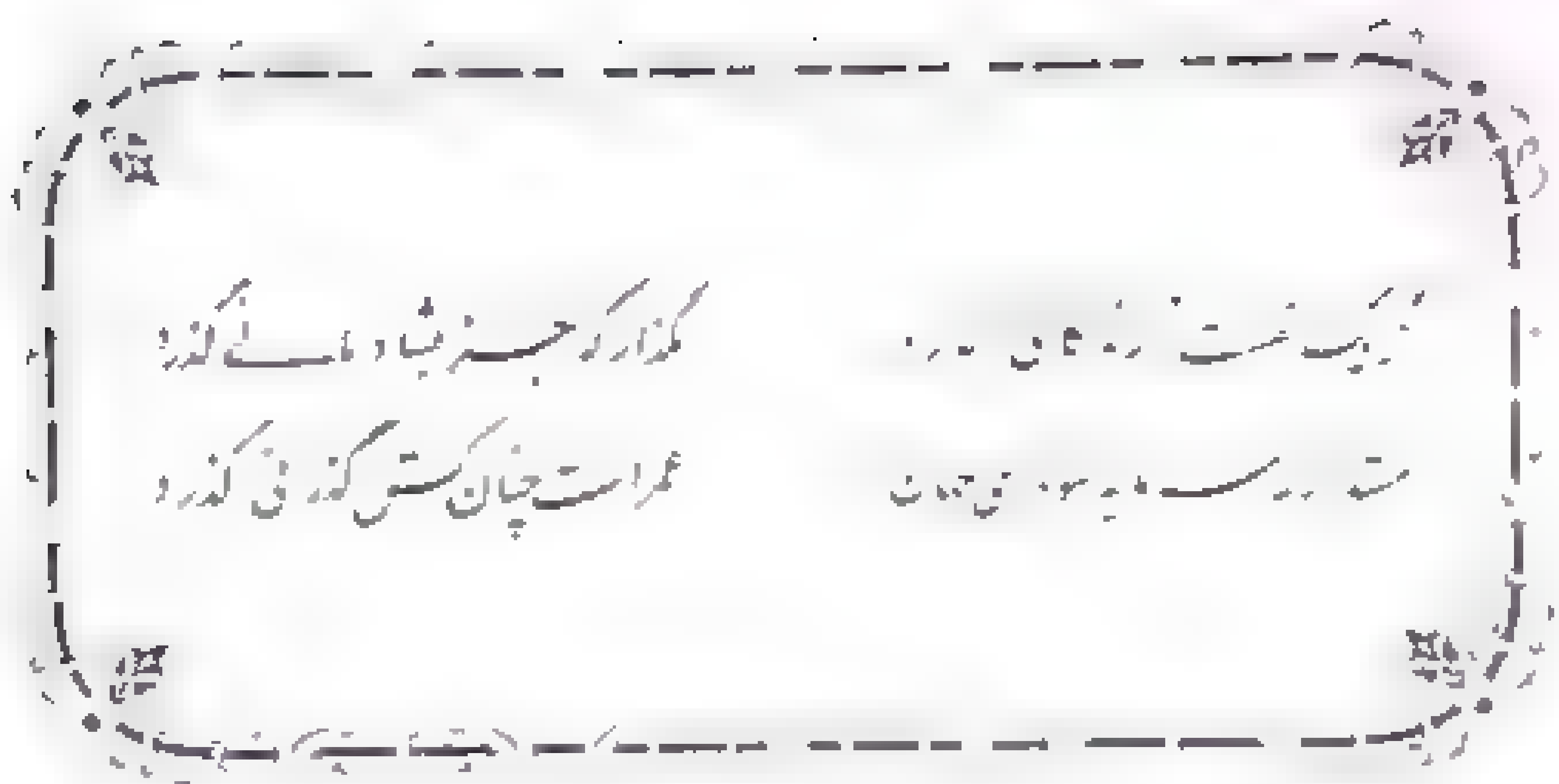


- 4, Heaven brings no rose out of the earth which it will not  
 can apart and deposit again in the earth. If the clouds  
 should cover the earth like water, they would tan the  
 earth to the clear ones till the Resurrection.

Persian texts: Furugh 85

Verse translations:

Prose translations: Rosen 133, Arberry CB 53



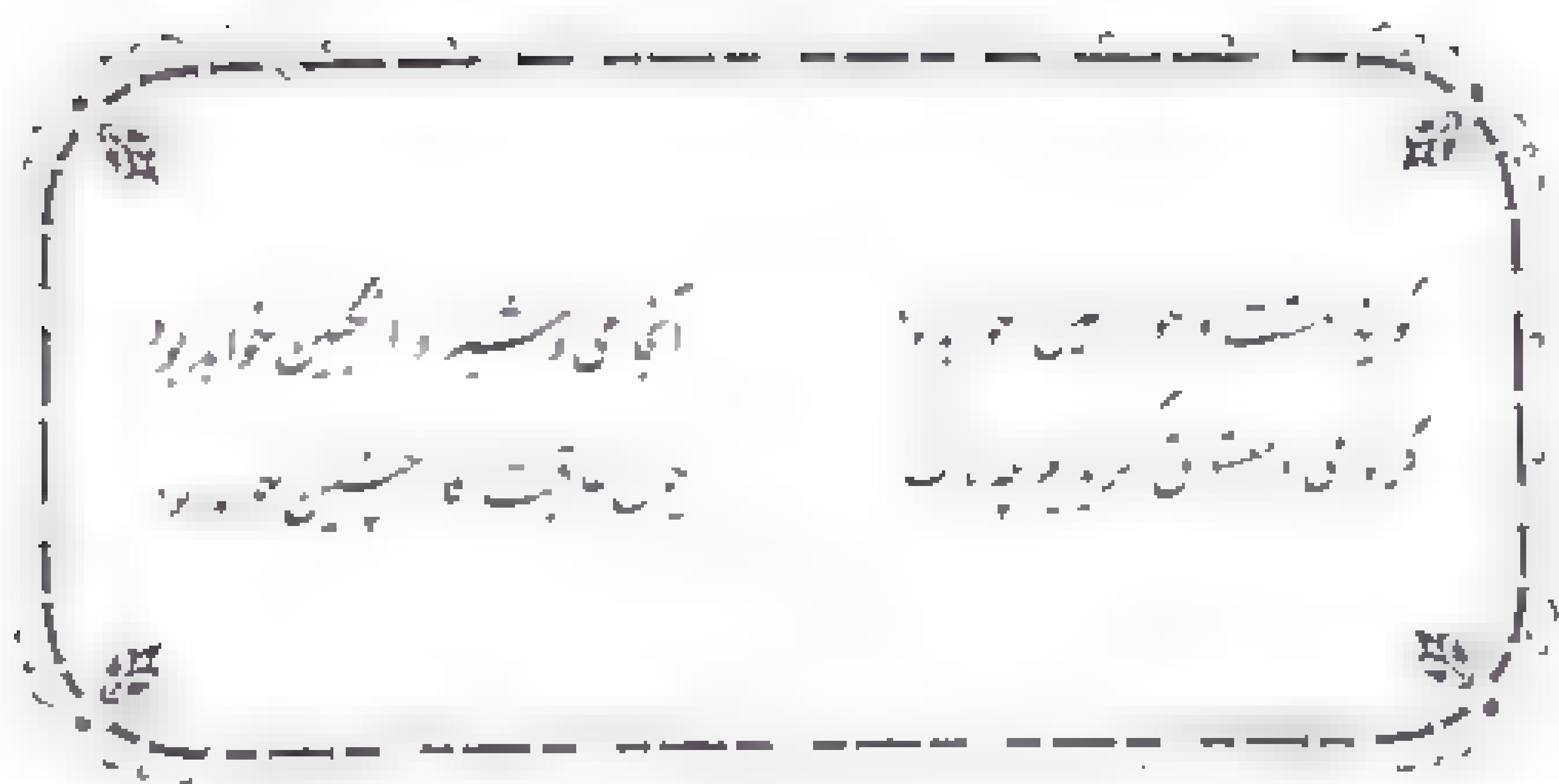
86. If but one breath of your life passes by, let it all pass but in happiness. Beware! for the essence of the world's transactions is life that passes as you pass it.

Persian texts: Furughī 86, Dāshī 58

Verse translations

Prose translations: Rosen 150, Arberry CB/115





- 11 They say that there will be a Paradise with drink over  
 courts in it. There will be wine and milk and honey in it.  
 If we chose wine and the sweetheart, what shall we choose?  
 For the end of the business will be so.

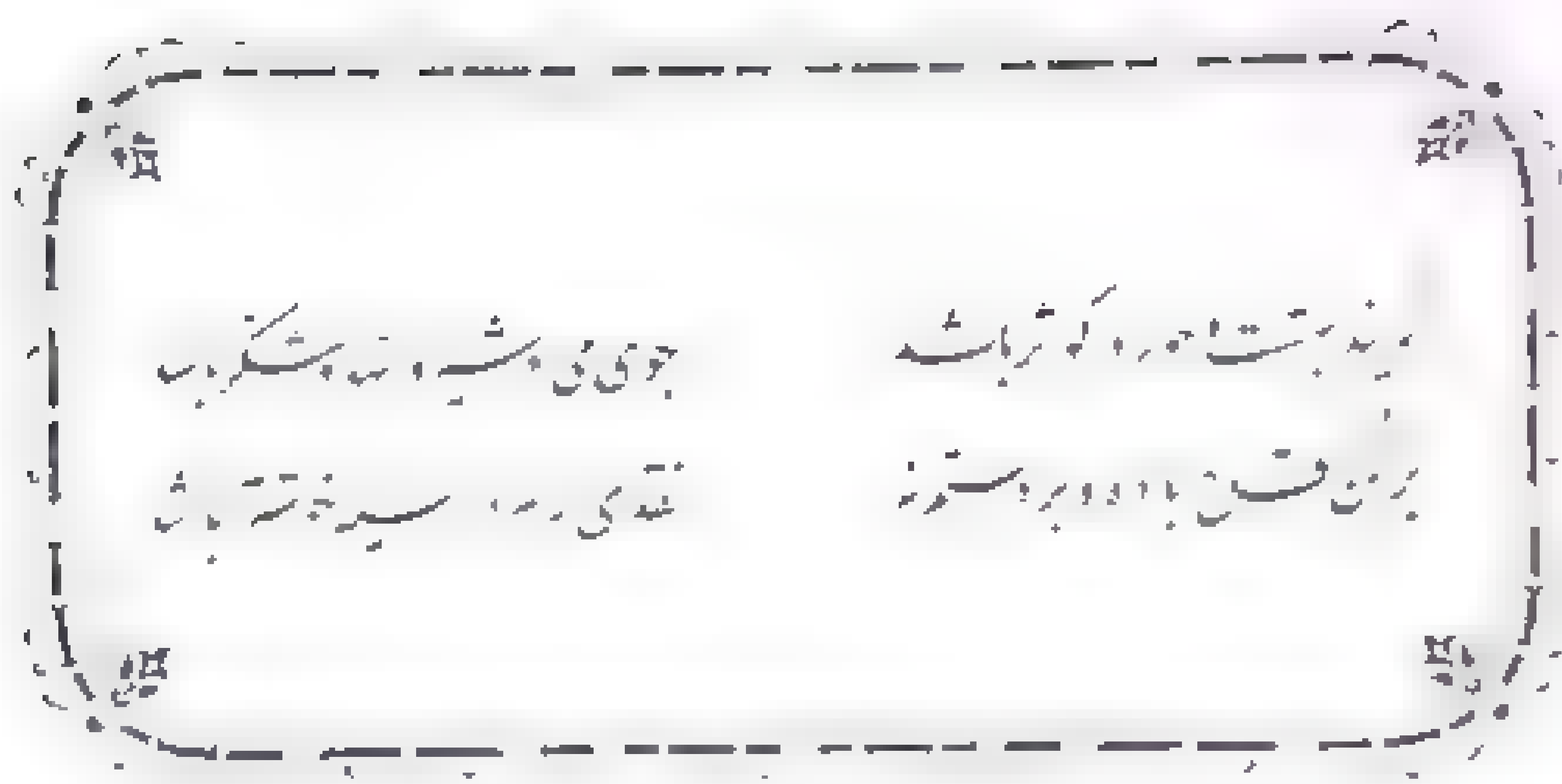
Persian texts: Furugh 87, Hedavat 88, Dastu 37

Verse translations: Whitfield 183

Texts in this section: McColl, *et al.*, *Rubaiyat of Ghalizadeh* (1997)

Arberry, *GB* 124

<sup>1</sup> See n. 1 of Ruba 135



جوی می‌باشد، نه بشکری

نقدی در، سید اختر

برین بست و، که تر باشد

برین بست و، که تر باشد

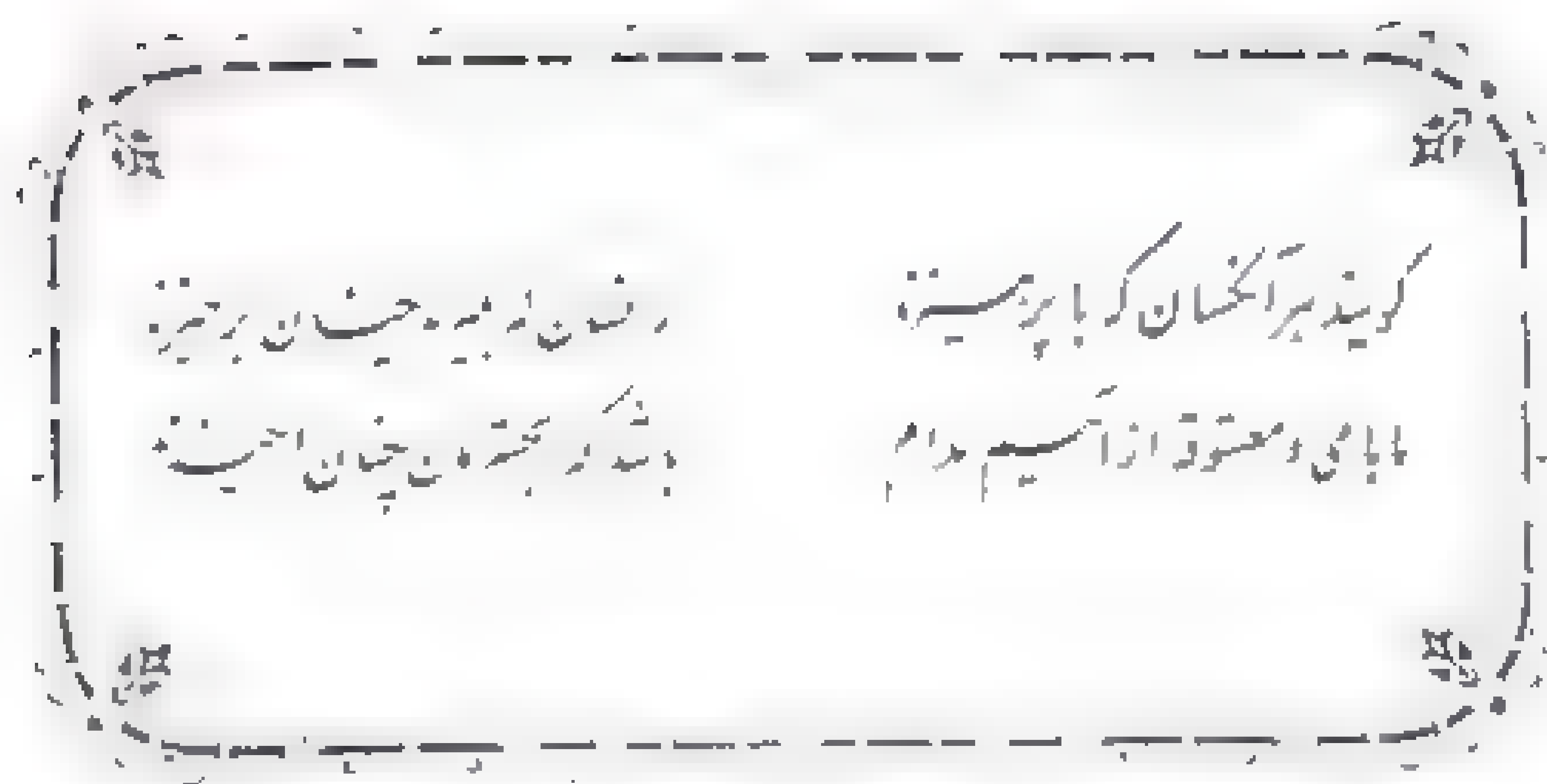
- 88 They say there is Paradise with hours and a heavenly river of Kausar<sup>1</sup> in it. They say there is water, amaranth and honey, and sugar in it. If the bowl of wine and perfume in my hand. A small sum of cash is more precious than a thousand credits.

Persian texts: Furugh 88. Hedavat 89

Verses translations:

Prose translations: McCarthy 207

<sup>1</sup> A river in paradise, according to the Muslim beliefs



گویند بر آنکسان که با پرستید  
 رفتن به بهشت و جنت بر تیر  
 با پای و معنوق از آسیم درام  
 باشد که بهشت و جنت چنان است

27. They say that all those who abstain, as they die shall rise.  
 This is why we are always with wine and the beloved  
 perhaps thus they will make us rise on the Resurrection  
 day.

Persian texts: Faruqi 80

Verse translations:

Prose translations: Rosen 158, Arberry CB 127



هر رازی که اندر دل دانا باشد      مایه که نهفت بر غنچه باشد  
 که اندر صدف از سفیدی گردود      آن قطره که را بر دل دریا باشد

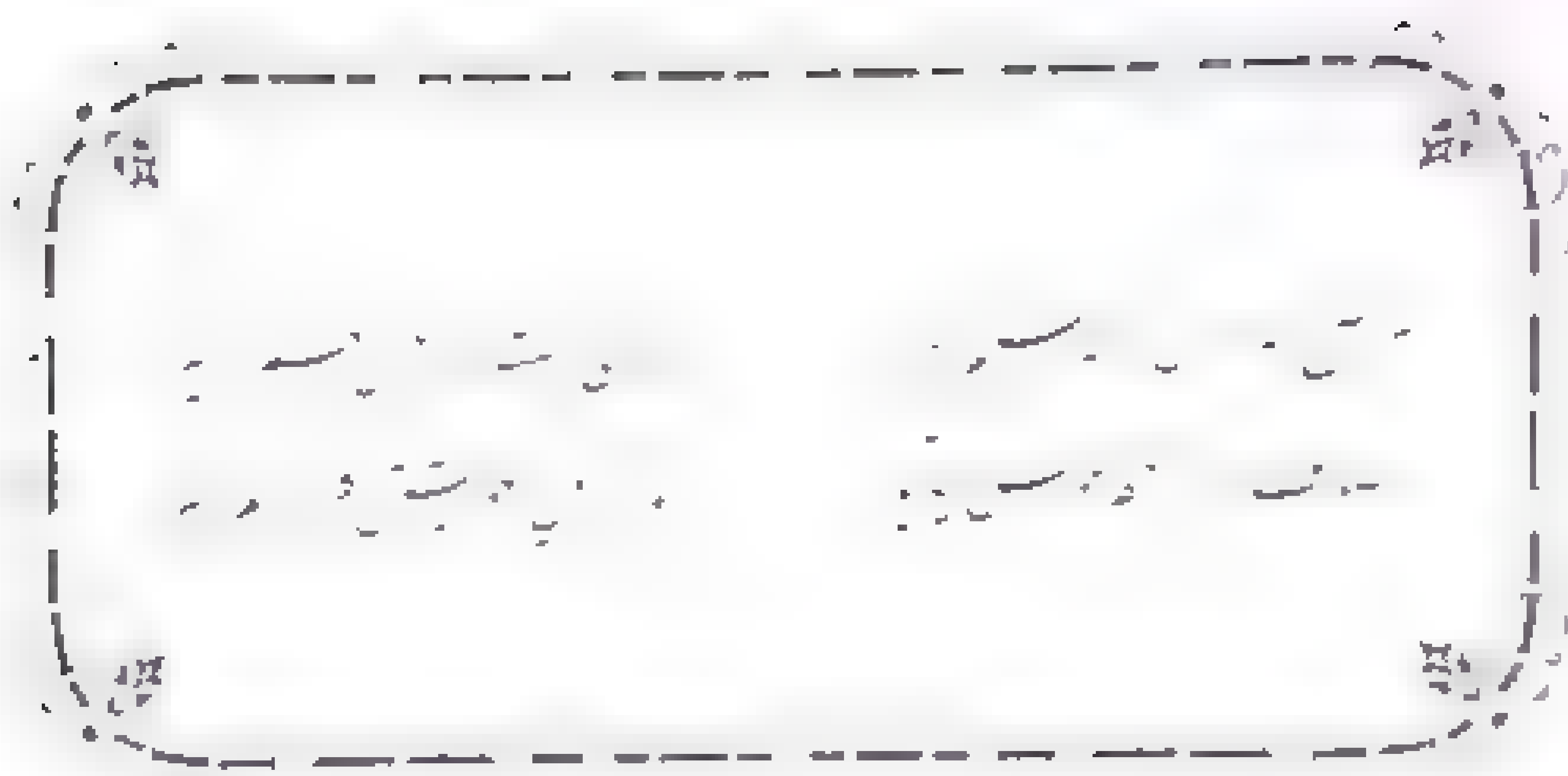
1. Every secret that is in the heart of the wise man, must be more hidden than the phoenix – for that drop of water, which is the secret of the ocean's heart, from hiding becomes a pearl in the shell.<sup>1</sup>

Persian texts: Furughī 91, Dashti 72

Verse translations:

Prose translations:

<sup>1</sup> If a drop of water is hidden in the heart of the ocean, another of pearls – it will become a pearl

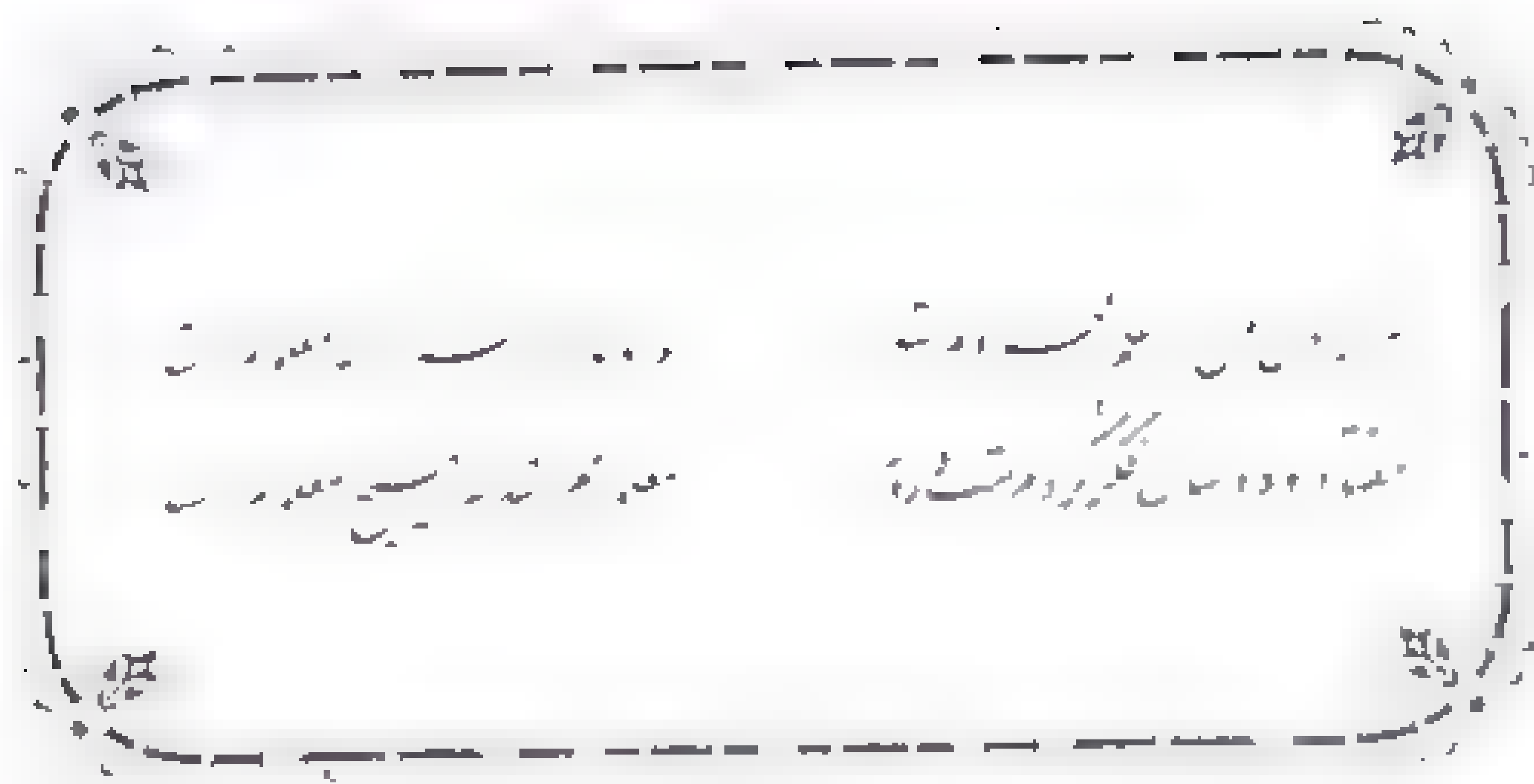


2. I have not yet shown, however, that the *de facto* nature of the statute of the court binds the court to it. I have only shown that the *de facto* nature of the statute binds all of them.

Persian texts: through 9.

Verse translations, Whinfield 210

Figure 1. The effect of the concentration of the  $\text{K}_2\text{S}_2\text{O}_8$  on the polymerization of  $\text{M}_2$  in the presence of  $\text{M}_1$  at  $[\text{M}_1] = 0.05 \text{ mol/L}$ ,  $[\text{M}_2] = 0.05 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 0.001 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 0.002 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 0.004 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 0.008 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 0.016 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 0.032 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 0.064 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 0.128 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 0.256 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 0.512 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 1.024 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 2.048 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 4.096 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 8.192 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 16.384 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 32.768 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 65.536 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 131.072 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 262.144 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 524.288 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 1048.576 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 2097.152 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 4194.304 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 8388.608 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 16777.216 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 33554.432 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 67108.864 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 134217.728 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 268435.456 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 536870.912 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 1073741.824 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 2147483.648 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 4294967.296 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 8589934.592 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 17179869.184 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 34359738.368 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 68719476.736 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 137438953.472 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 274877906.944 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 549755813.888 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 1099511627.776 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 2199023255.552 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 4398046511.104 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 8796093022.208 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 17592186044.416 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 35184372088.832 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 70368744177.664 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 140737488355.328 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 281474976710.656 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 562949953421.312 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 1125899906842.624 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 2251799813685.248 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 4503599627370.496 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 9007199254740.992 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 18014398509481.984 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 36028797018963.968 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 72057594037927.936 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 144115188075855.872 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 288230376151711.744 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 576460752303423.488 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 1152921504606846.976 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 2305843009213693.952 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 4611686018427387.904 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 9223372036854775.808 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 18446744073709551.616 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 36893488147419103.232 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 73786976294838206.464 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 147573952589676412.928 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 295147905179352825.856 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 590295810358705651.712 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 1180591620717411303.424 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 2361183241434822606.848 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 4722366482869645213.696 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 9444732965739290427.392 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 18889465931478580854.784 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 37778931862957161709.568 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 75557863725914323419.136 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 151115727451828646838.272 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 302231454903657293676.544 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 604462909807314587353.088 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 1208925819614629174706.176 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 2417851639229258349412.352 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 4835703278458516698824.704 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 9671406556917033397649.408 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 19342813113834066795298.816 \text{ mol/L}$ ,  $[\text{K}_2\text{S}_2\text{O}_8] = 386856262276$



- 17 My heart has never been deprived of knowledge. There have remained few secrets that have not become known. For six day-two years I have meditated day and night. It has become clear to me that nothing has been said known.

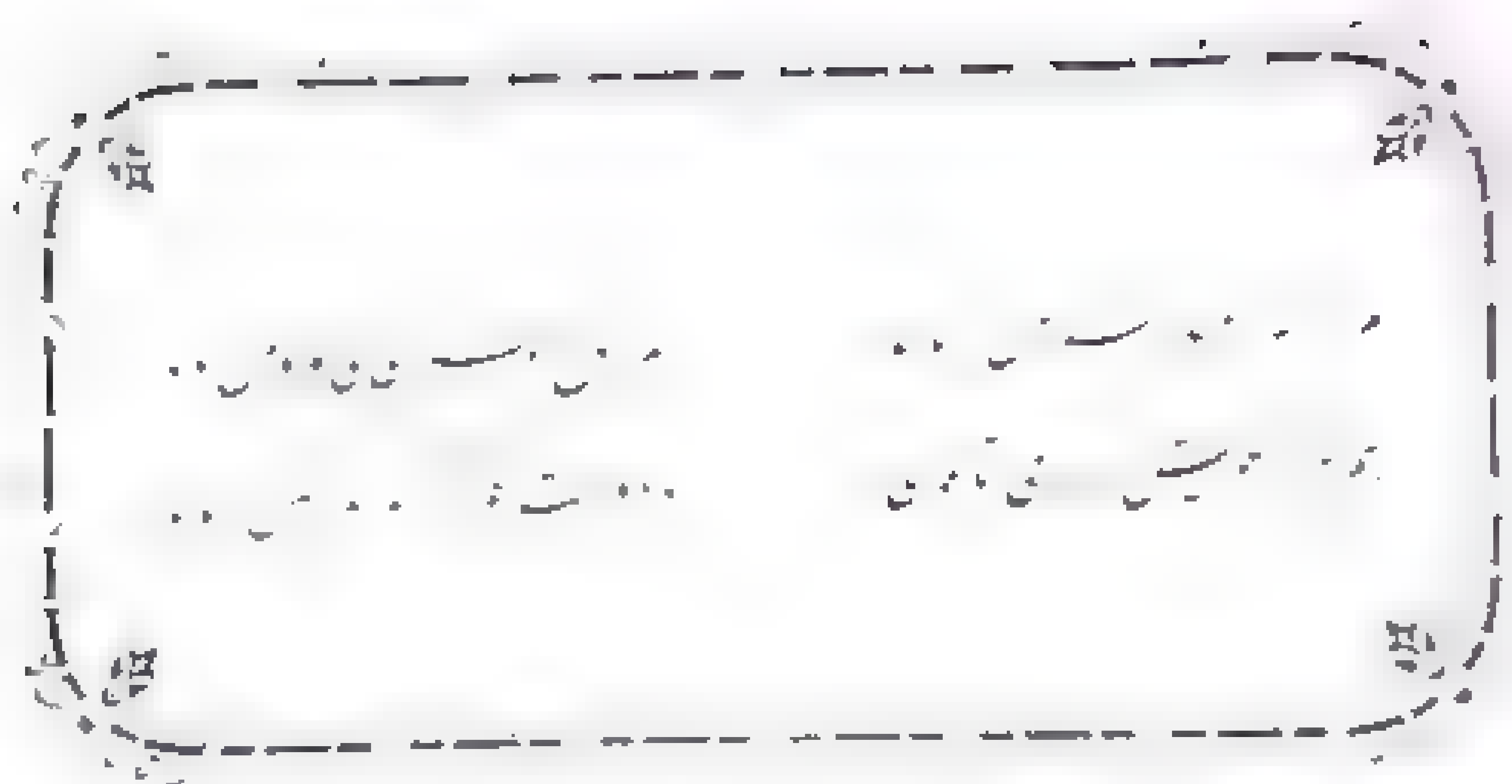
Persian texts: Faruqi 93

Verse translations: Whinfield 142?, 16

Prose translations: McCarthy 284?, Rosen 146

\_\_\_\_\_ from Faruqi's notes. Although he was a Muslim theologian, he receives

\_\_\_\_\_ 148, he died in Herat in 606 (1209)



94. The seed of the apple will be in the garden and the harvest of the garden and the seed of the fig will be in the garden and the harvest of the fig will be in the garden and the seed of the olive will be in the garden and the harvest of the olive will be in the garden.

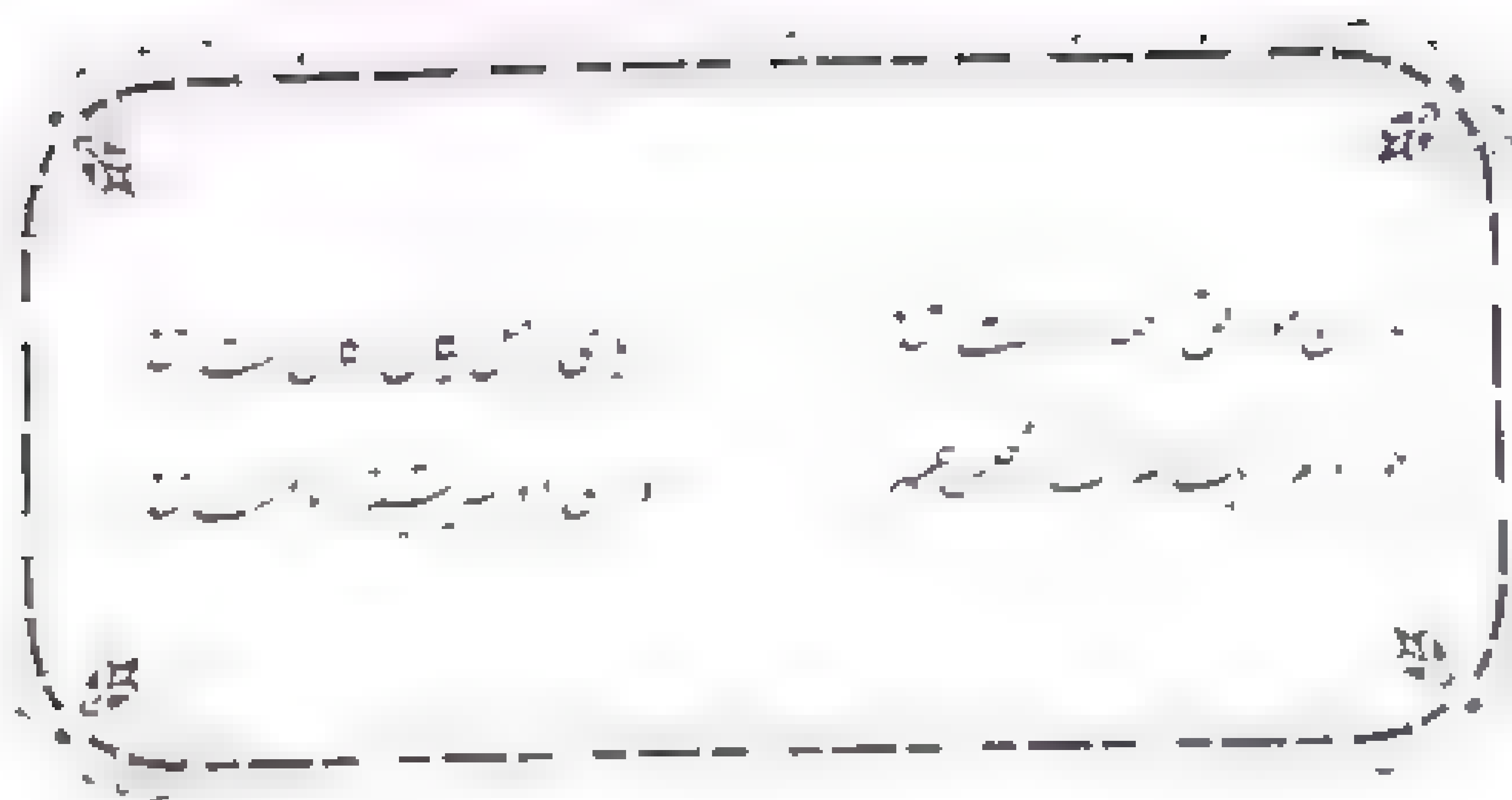
Persian texts: Furugh 94, Dishu 67

Verses translations:

Prose translations: McCarthy 952

<sup>1</sup> An ancient monetary unit of varying value





بانی شوی و عاقبت

وینا سینه بستان

بانی شوی و عاقبت

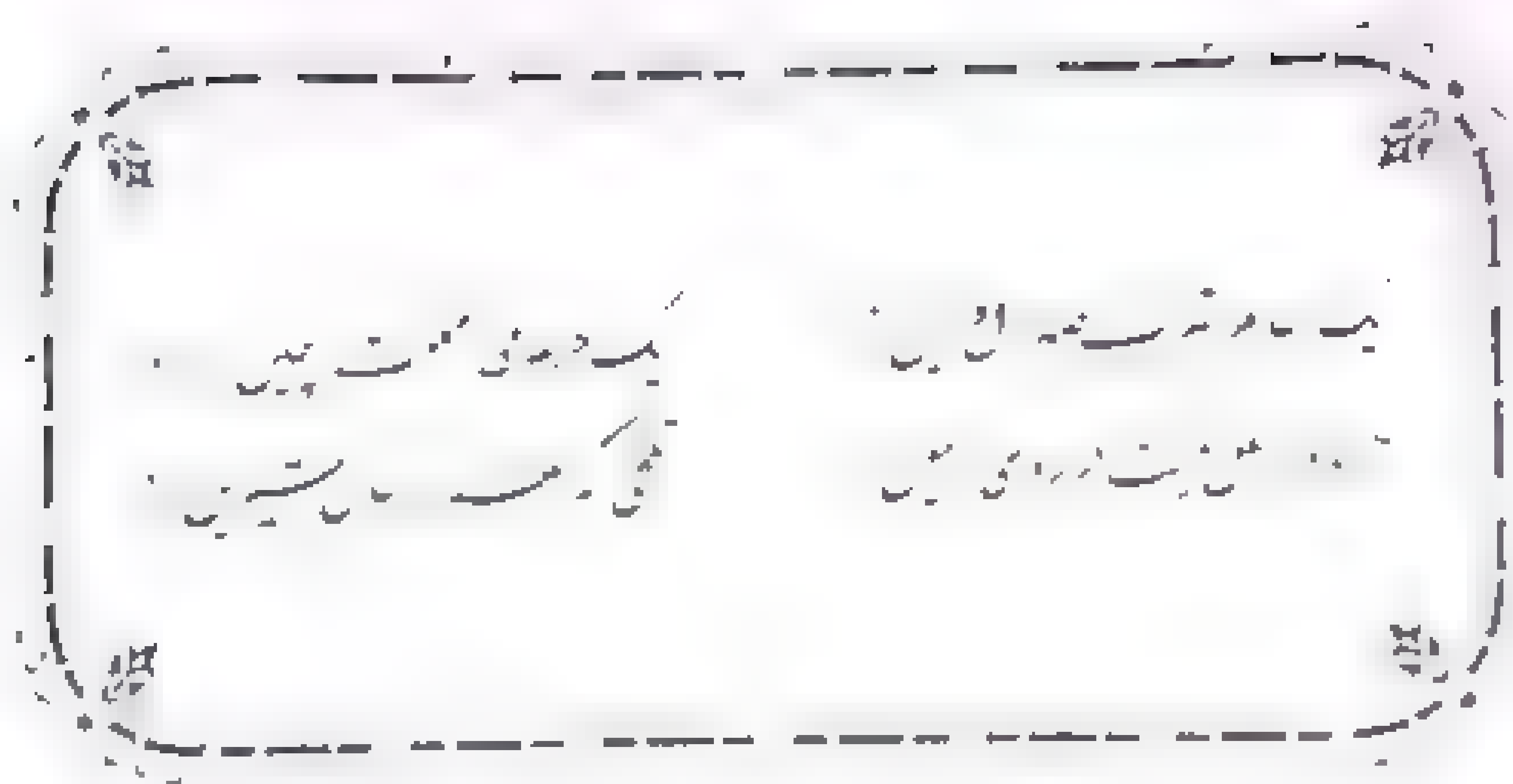
وینا سینه بستان

67. The continuing morals all are lost – At the foot of Death,  
they became abused one by one – In the feast of life we  
drank the same wine – but they became drunk two or  
three rounds before we did.

Persian texts: Furugh 93, Hedayat 58

Verse translations: FitzGerald 21, Whinfield 219

Prose translations:



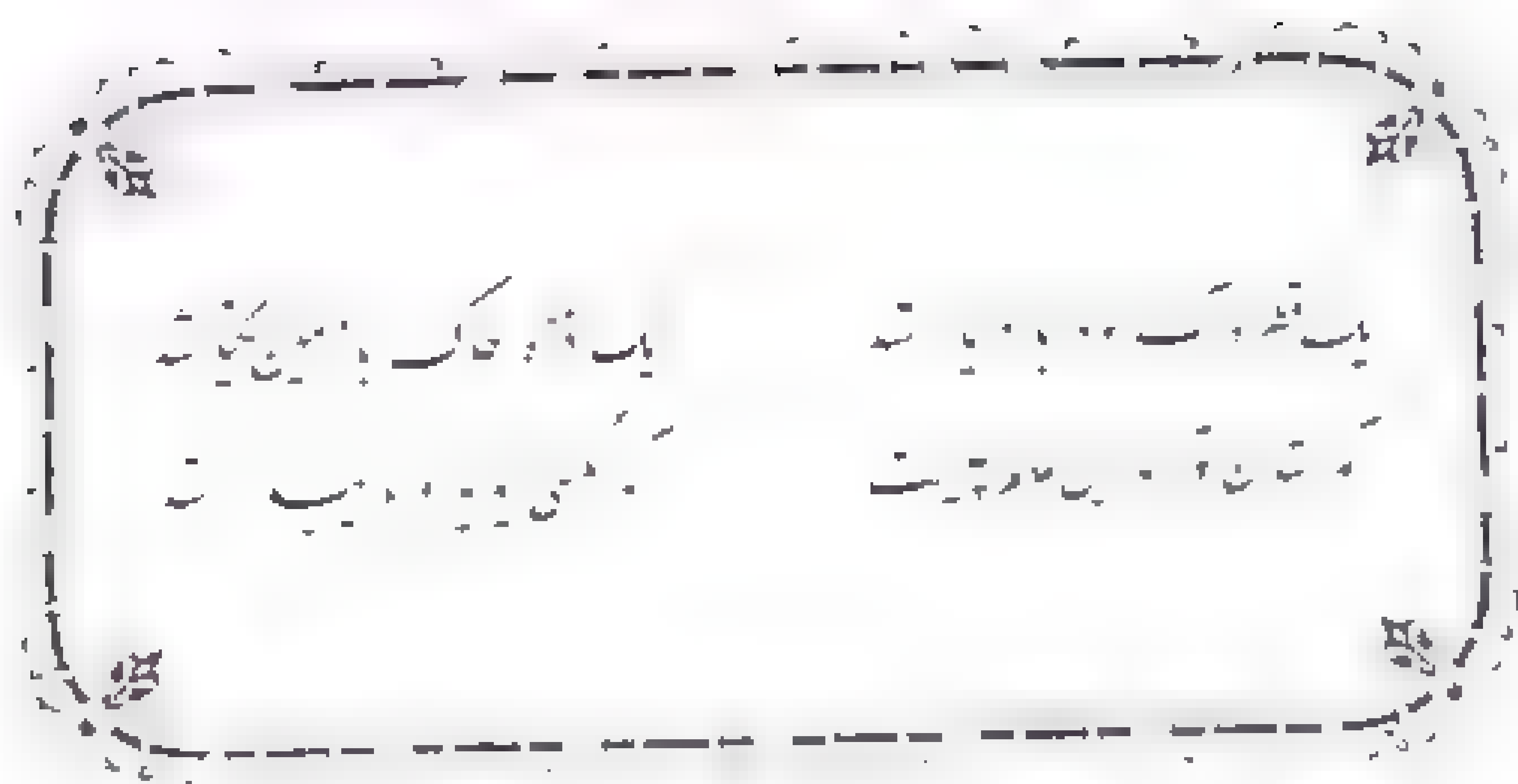
96 On how it were worth a hundred years and how  
 one draught of wine is worth the kingdom of China  
 Except for the fool who there is no other better than  
 one call that is worth a thousand sweet peas

Persian text: Furugh 96

Verse translations

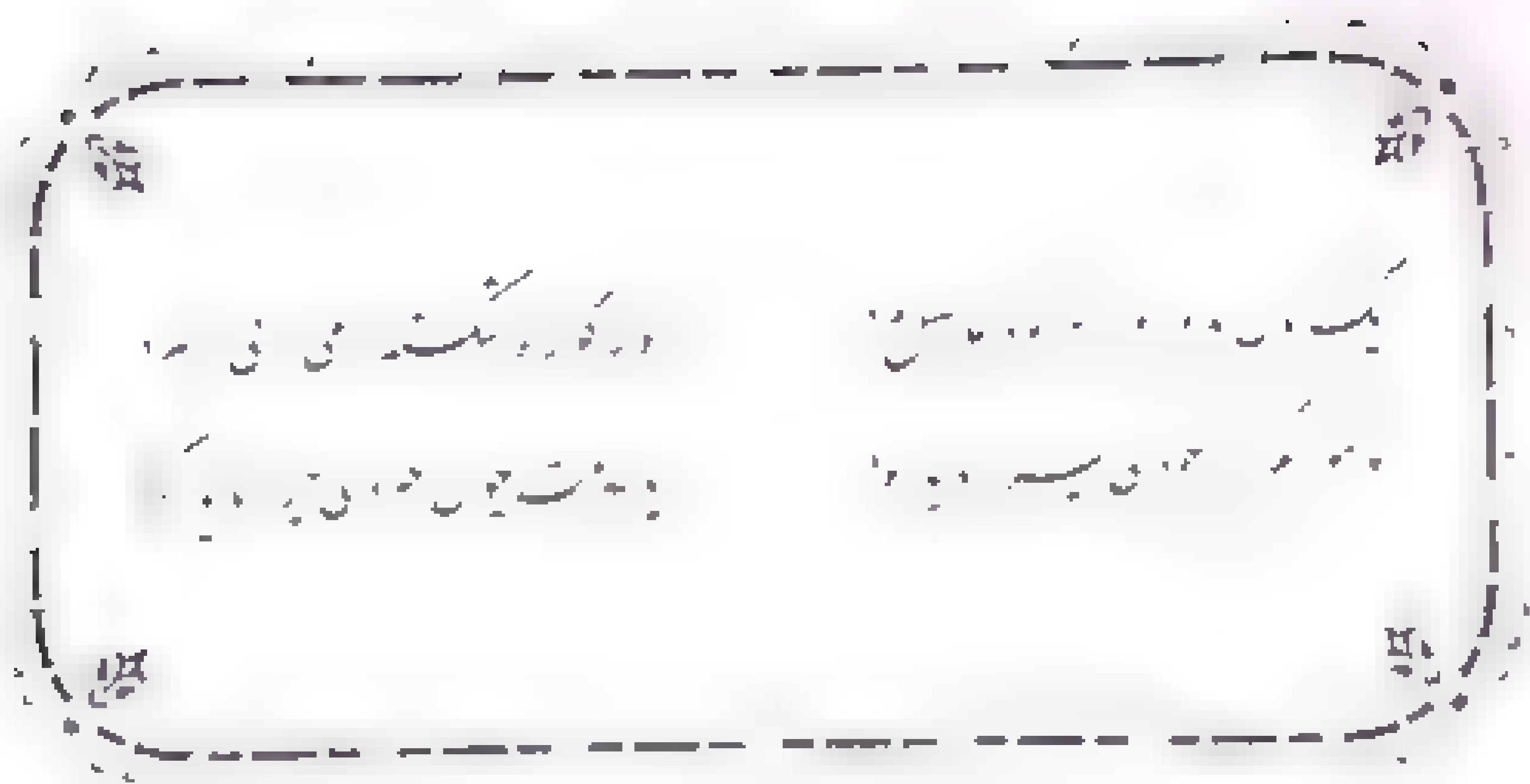
P. — — — — — M. — — — — — H. — — — — — R.

Christensen B, Arberry C B 156



17. There was a drop of water. It joined the ocean. An atom of dust became one with the earth. What is your coming into this world? A fly appeared and disappeared.

Persian texts: Furugh 97, Hedayat 41, Dastg 9  
 Verse translations:  
 Prose translations: Rosen VII

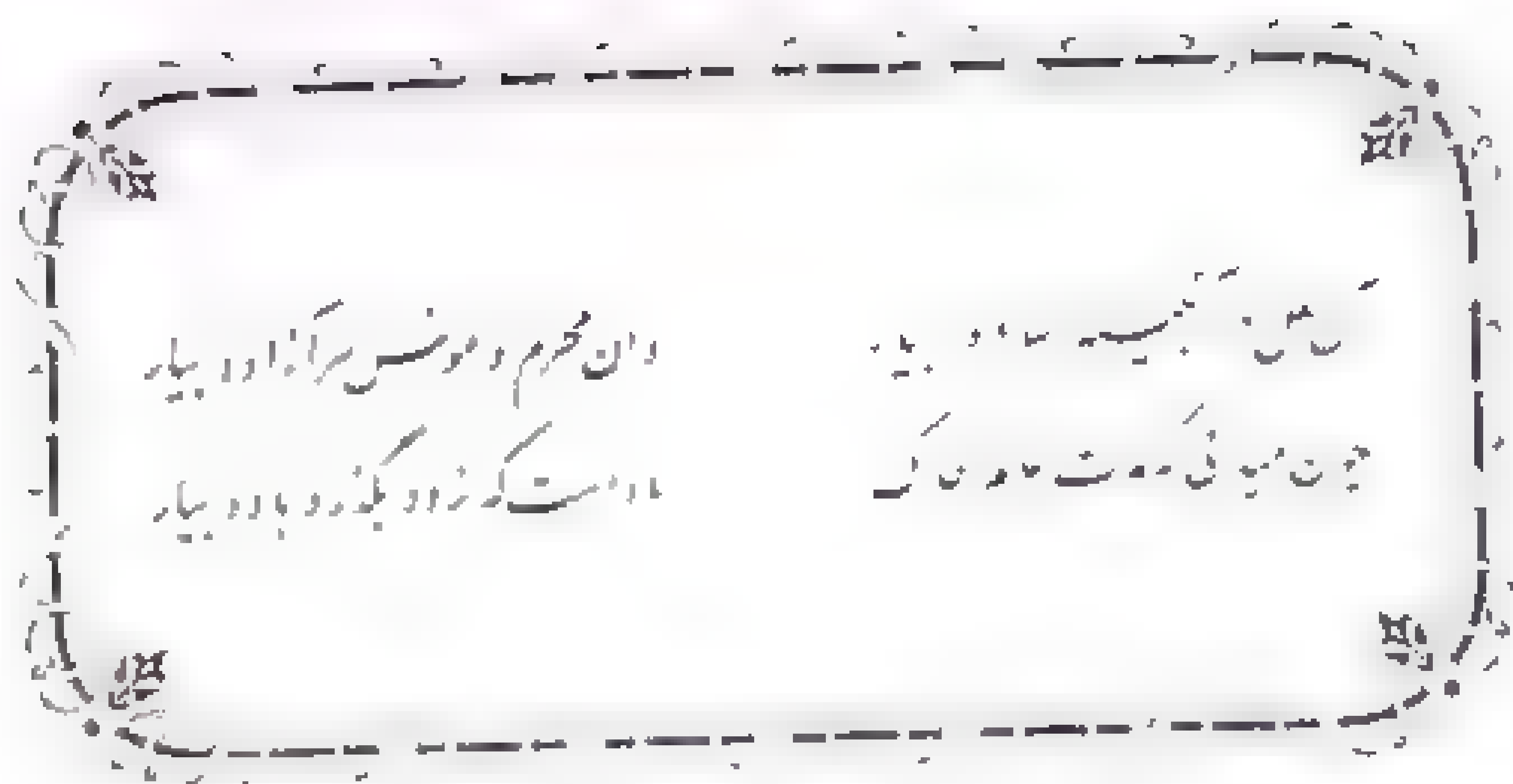


- 93 If in two days he is not a man, let him be the vest of man, and he will be a broken pot. What is he? why should he be the vessel of one who is less than himself? Or why should he serve one who is like himself?

Persian texts: Faruqi 90

Verse translations: Whitfield 207

Prose translations

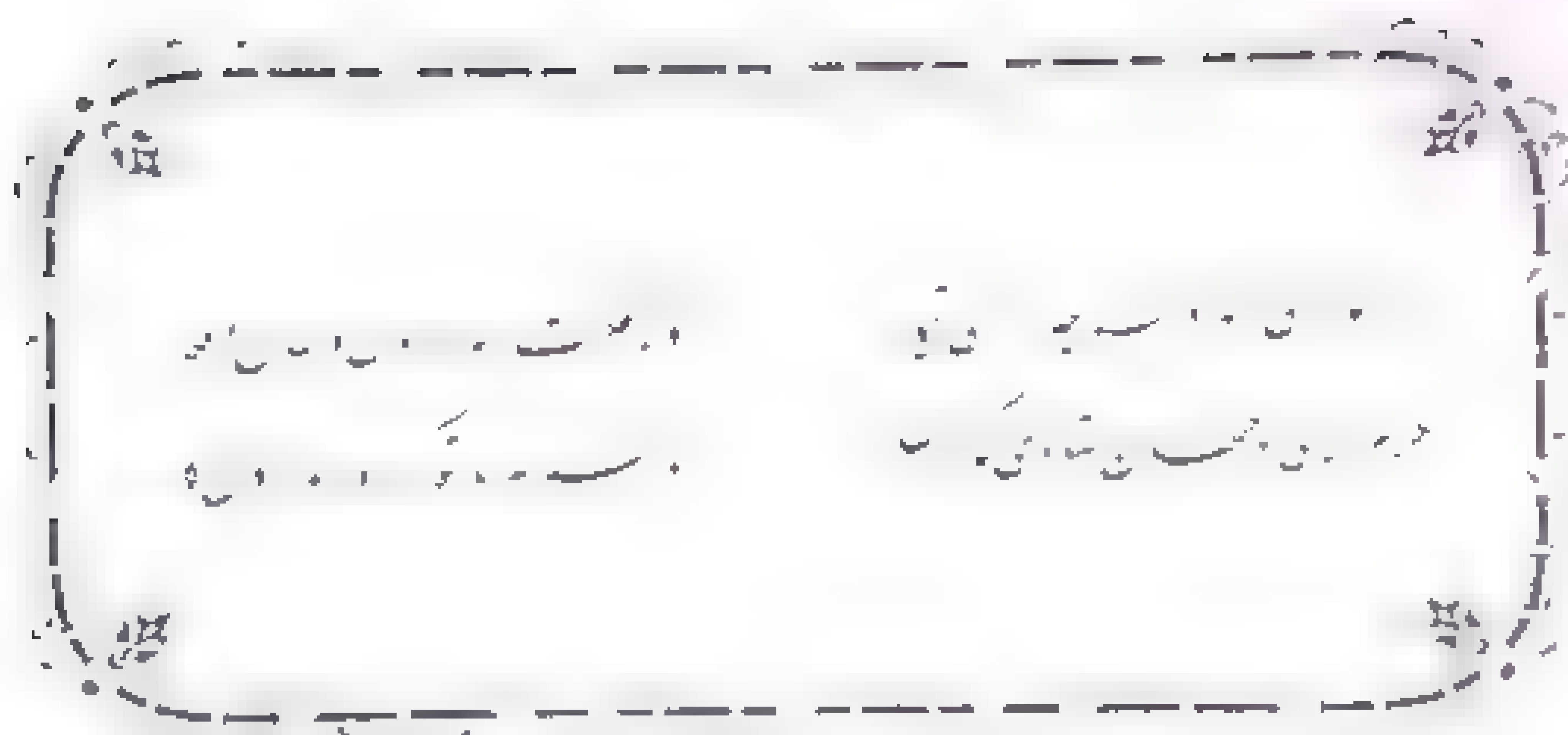


99. Bring that rich wine in a simple glass. Bring that  
 confidant and companion of every free man. Since you  
 know that the term of this world of dust is like the wind  
 that passes swiftly, bring the wine.

Persian texts: Faruḡhi 99

Verse translations:

Poetic translations: McCarthy 227-11; ca. Aile 38-



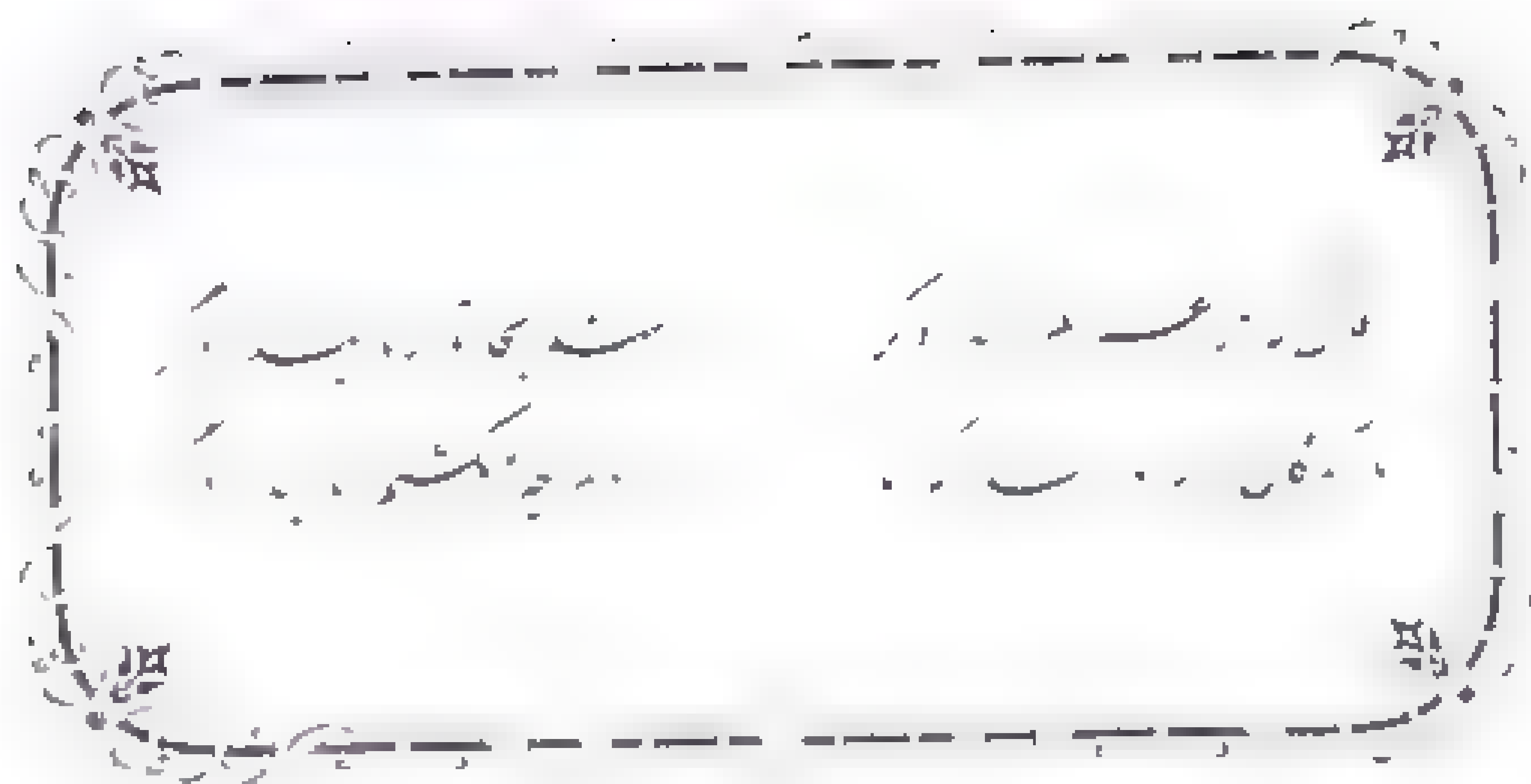
100 When I was a girl I found out a (100) A  
 and out of all the words I found out the  
 [the] [the] [the] [the] [the] [the] [the] [the] [the] [the]  
 100 [the] [the] [the] [the] [the] [the] [the] [the] [the] [the]

Persian texts: Turagh, 100

Verse translations: Whinfied, 211

Prose translations: McCarthy, 280; Rosen, 130

The day of creation

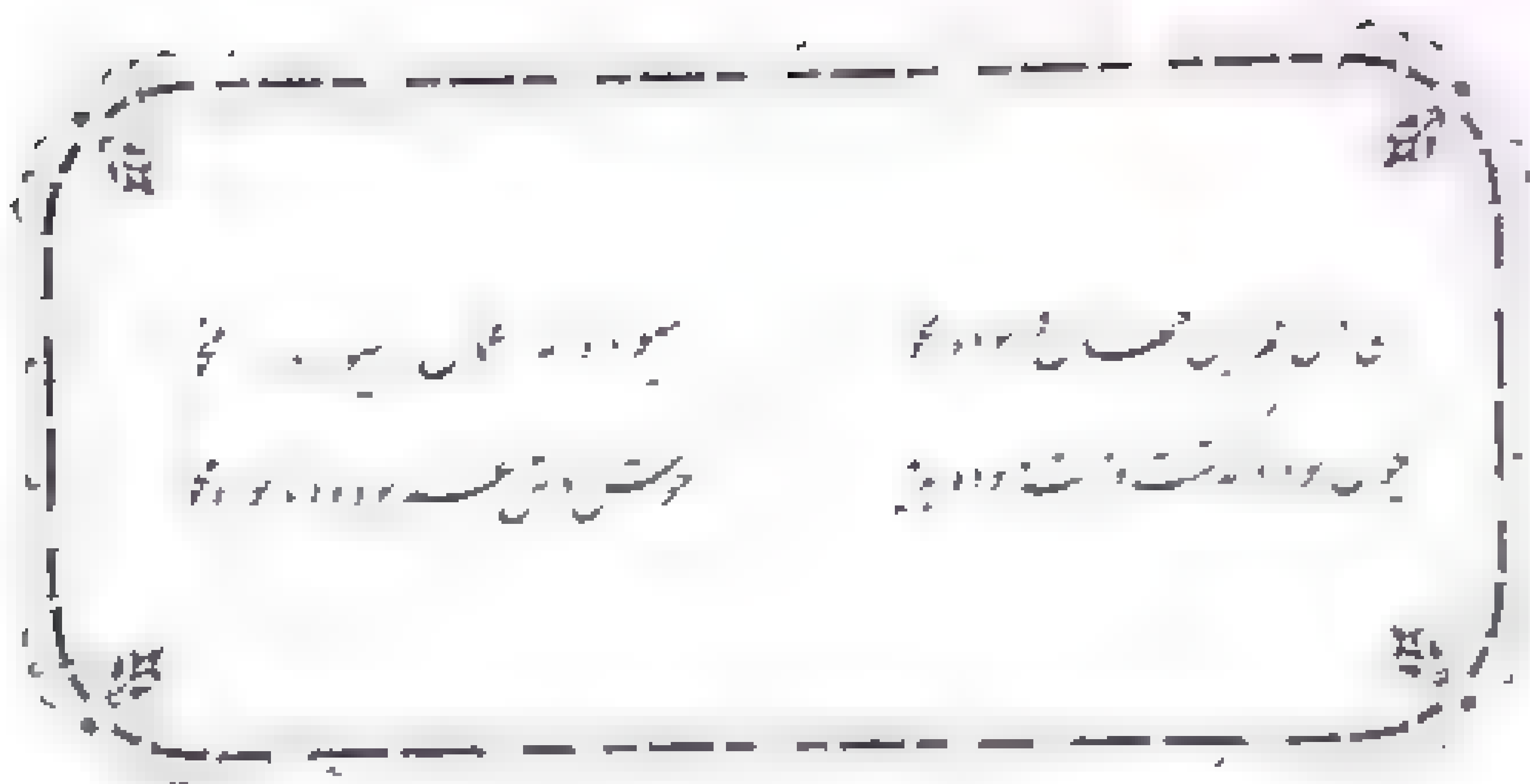


101. The leavers, that increase nothing but sorrows again  
 put nothing in its place before they snatch away another  
 If those who have not yet once knew what we suffer at  
 the hands of the world, they too will come to know

Persian texts: Forugh 101, Hedayat 28, Dastgiri 52

Verse translations: Whitfield 240

Prose translations: McCarthy 249, Rosen —, 2 Atberry CB 87



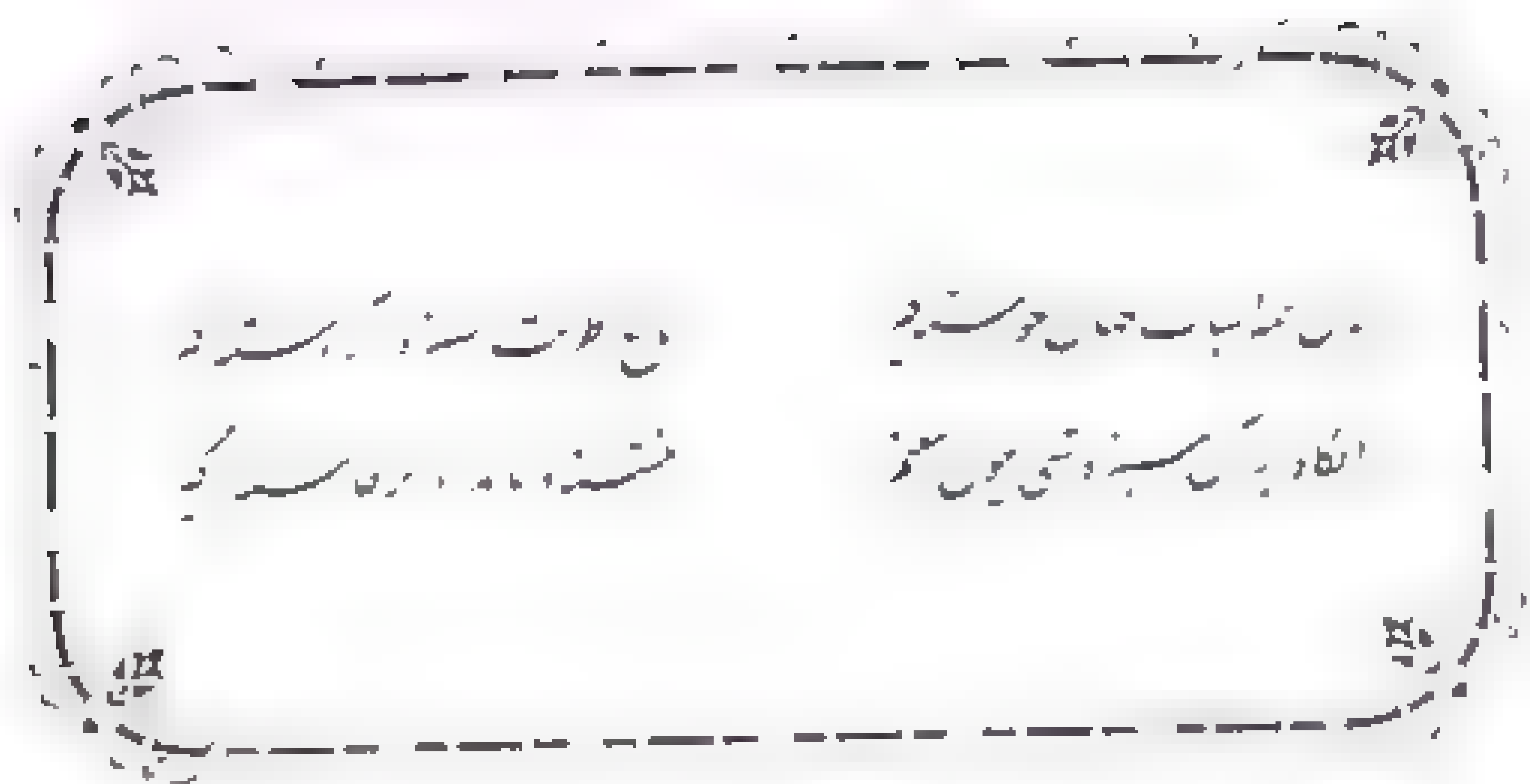
- 102 (O) I have fed on the spoils of this world, and  
 I have not had a taste of death as yet.  
 Since what I was has passed, and what yet is  
 not, is a mystery, and I have not seen  
 been and what has not been.

Persian texts: Furugh 102, Dastg 60

Verse translations

Prose translations: Rosen 153, Arberry CB 144



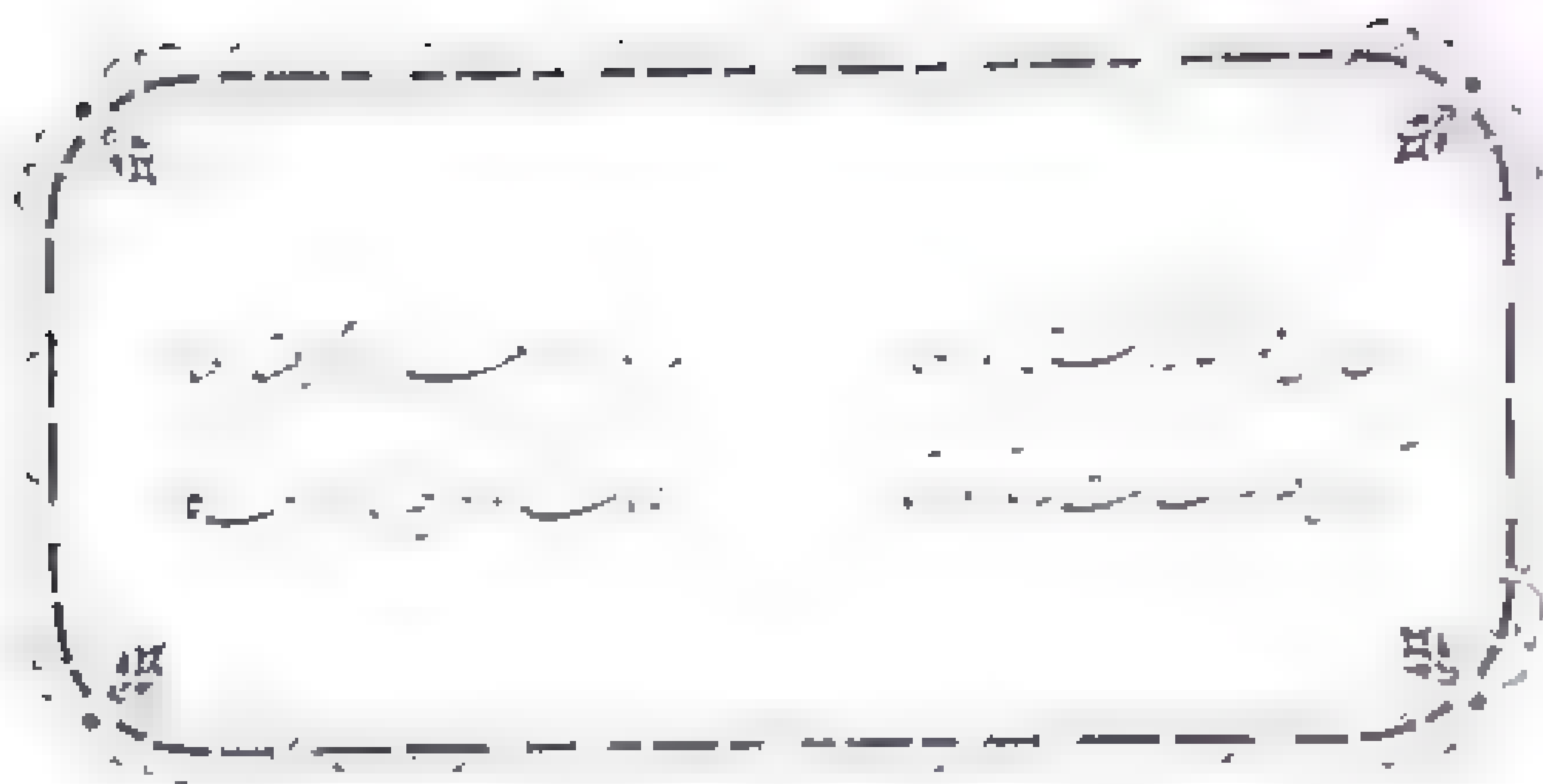


- 247 (O heart, assume that all the resources of the world are as you wish, assume that the garden of your morrowland is adorned with green grass. Then assume that like dew you have sat on that grass of night and have risen in the morn.

Persian texts: Furugh 105

Verbal translations: FitzGerald 114 Whit. Gen. 247

Prose translations: McCarthy 173?, Rosen 154

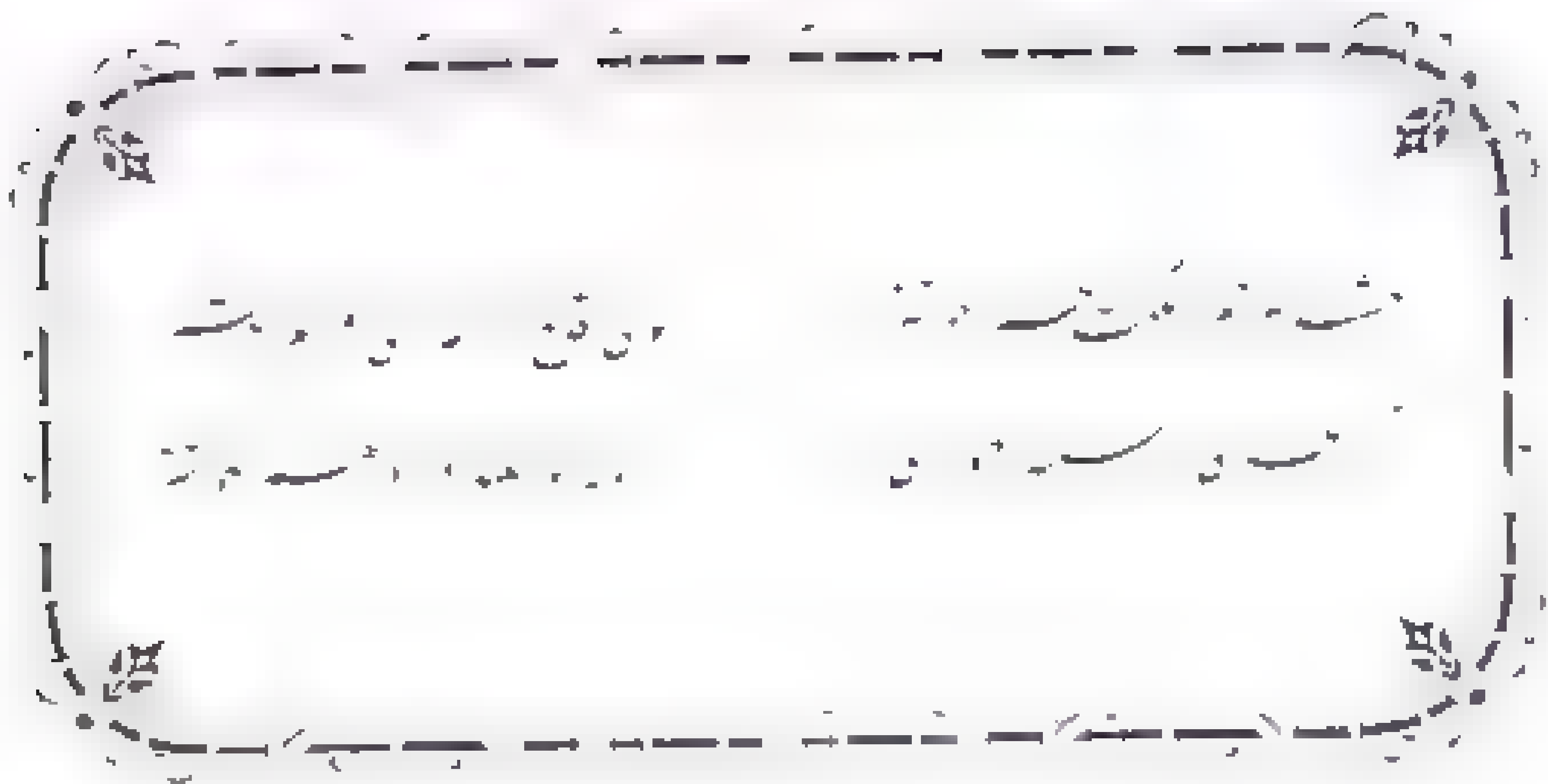


104. These dwellers of the graves have turned to earth and dust. Every atom has drawn up at them every atom. Alas! what is this agony that until the Day of Reckoning they are all so hurried away and that leave everything?

Persian texts: Faruqi 104

Verse translations: Whinfield 242

Poem: 104. M. C. 104. R. 104. A. 104. B.



105. The drink that flows from the jar<sup>1</sup> is sweeter than the kingdom of Jam; the scent of the bowl<sup>2</sup> is sweeter than the foot of Mary. As great dawn from the breast of a wine-seller, this is sweeter than the walings of Bu Sa'ad and Adham.<sup>3</sup>

Persian texts: Furughî 105

Verse translations: Whinfield 255

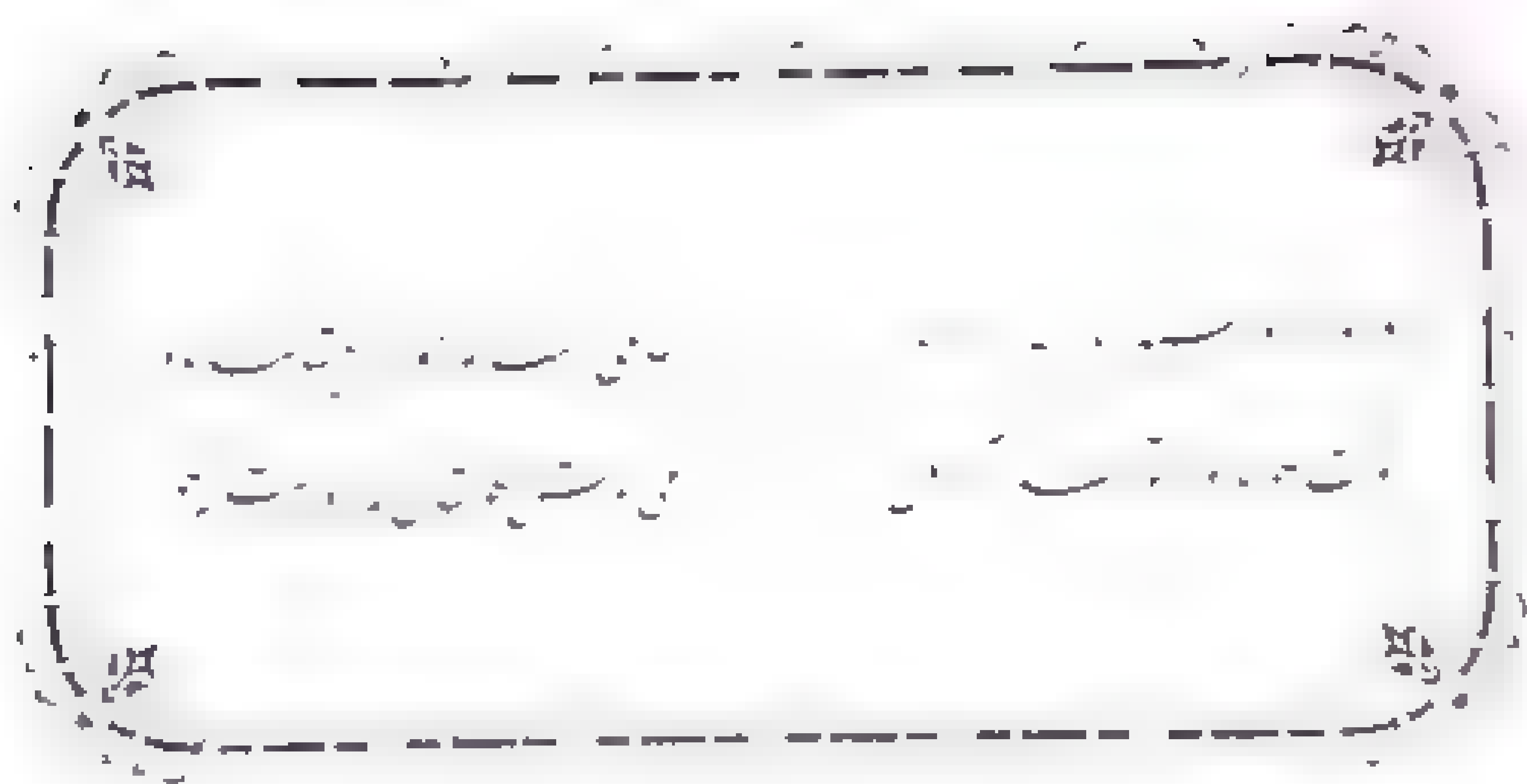
Prose translations: R. S. 1, 200 (lines 11-12)     Antary (B. 12)

<sup>1</sup> Jar of wine

<sup>2</sup> One of the Persian kings. See n. 13 of Ruba'î 17, and n. 2 of Ruba'î 17

<sup>3</sup> Bowl of wine

<sup>4</sup> A. S. 1, 1     A. S. 1, 200 (lines 11-12)     Antary (B. 12)  
learned and pious men. The former was also a poet.



106. In the circle of the sky we exist, the sun and stars are a  
 bowl that they drink, as and taste it turn. When it  
 comes to our turn, do not sleep. But now drink wine  
 with a merry heart, for it is our turn to drink.

Persian texts: Furugh 106, Bedayat 127

Verse translations: FitzGerald 48, Whinfield 254

Prose translation

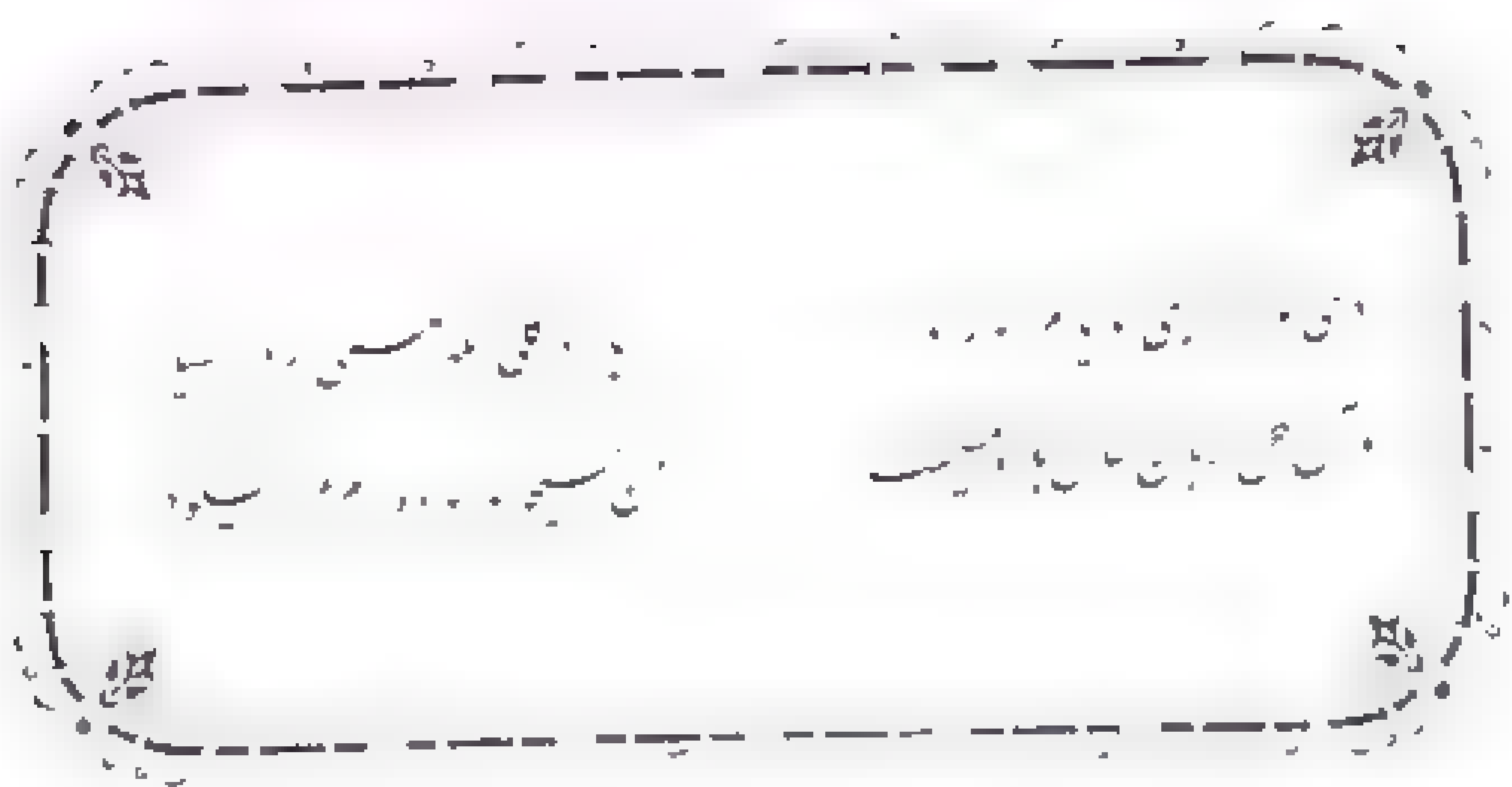
This “bowl” is not a reference to the bowl of wine, rather it refers to  
 man’s sad destiny, so one sees with etc.

The following reading of the fourth hemistich of this quatrain was  
 suggested to me by Mr. Parviz Javid to read *do ad be kha* instead  
 of *ma ad be ma*. If so read, two different literal translations are possible  
 which will change the last clause of the translation of this Rubai to

دوستی که در دستم است / it is / I for me drinking time

دوستی که در دلم است / it is / I for me sad time

“Drinking” in a wider sense, refer to the “rim,” that is the “bowl,”  
 of the second hemistich. And *be* means that it is early in the evening and  
 we have much time for drinking wine with a merry heart before the sun  
 rises.



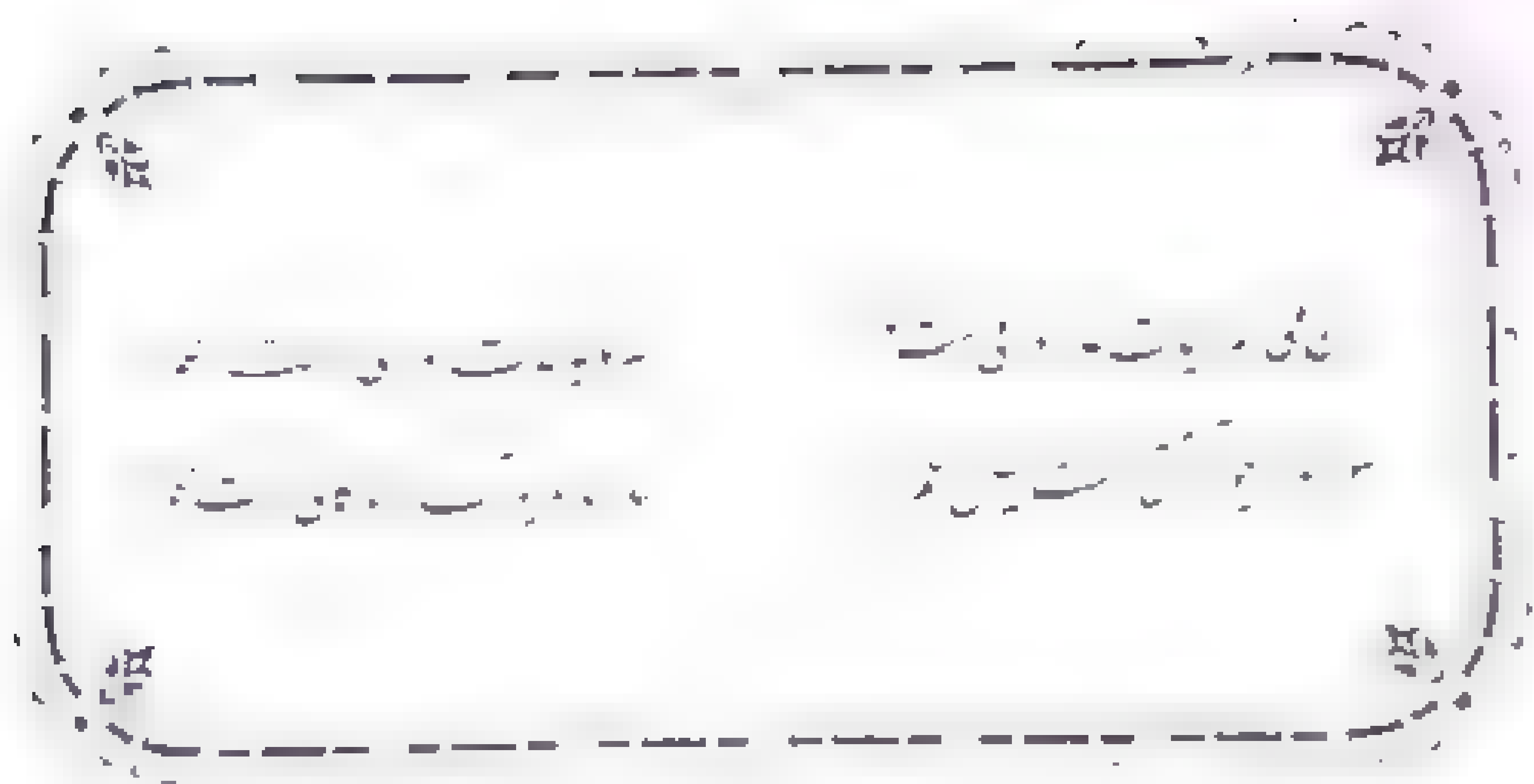
107. Yesterday I saw a pater at the bazaar who was trampling heavily on a lump of clay. And that clay in a mute language was telling him, "I was once like thee. Treat me well."

Persian texts: Farugh, 107

Verse translations: FitzGerald 50, Winfield 272

Piece translated: Vol. 10, 21. Hermitage, Russia 10

Christensen 66



- a) Drink it up, it is such a tonic! Drink for it is the source of contentment. It is like the Water of Life it cures<sup>1</sup> sorrows. Drink!

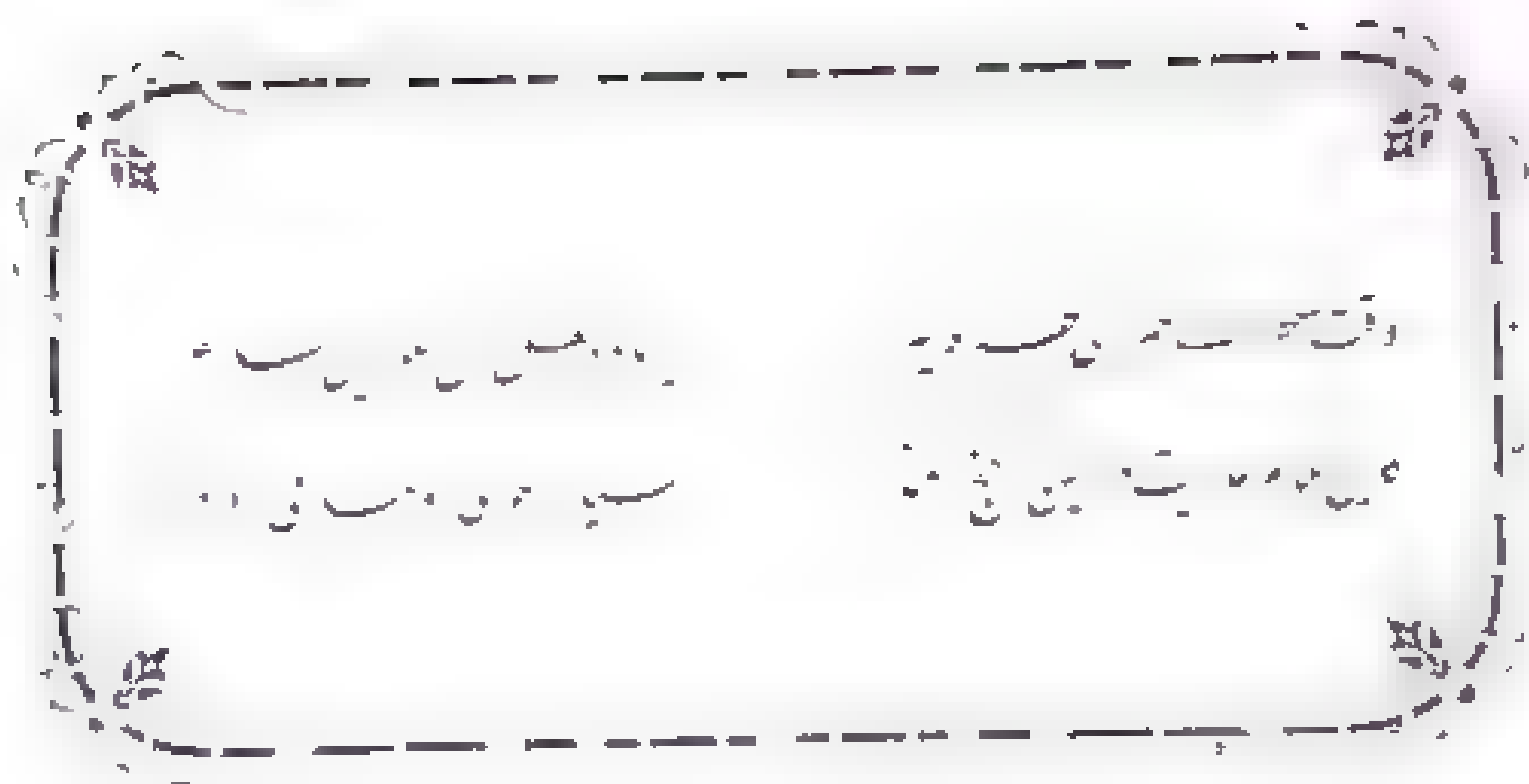
Persian texts: Faruqi 103

Verse translations:

Prose translations: McCarthy 100, Heron-Allyn 60, Rosen 102,  
Christensen 60, Aubrey 63

<sup>1</sup> Literally: 'It is like the Water of Life, it is effective for sorrows. Drink!'





110. I am depressed and down. Rise (O wonderful lad) In the  
 crystal goblet with me & win. For in this corner of  
 an old garden you will seek in vain, this is a novel narrative,  
 and will not find it again.

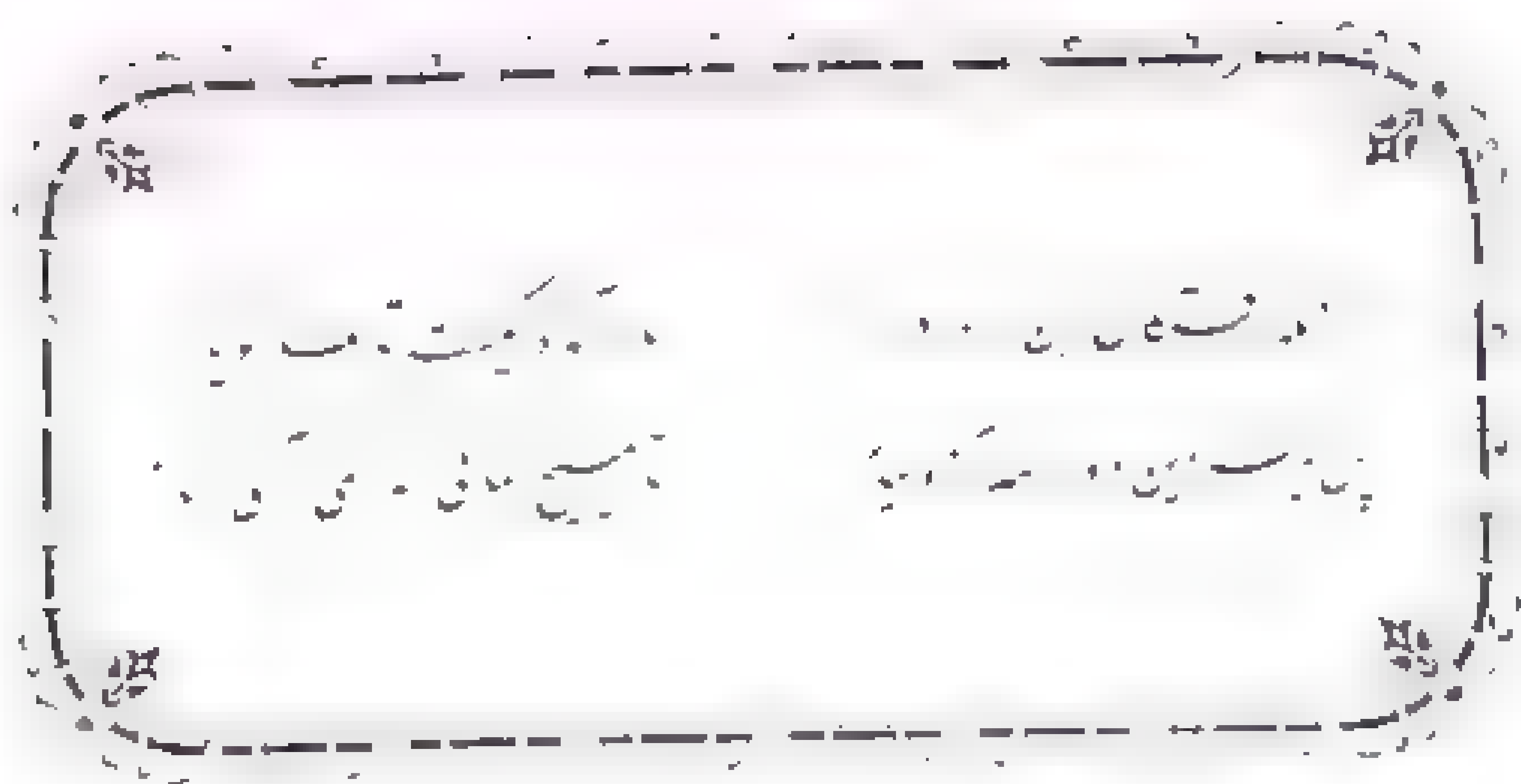
Persian texts: Forough 110

Verse translations

Persian text: M. C. Aslam, R. S. Aslam, C. S. Aslam

Arberry CB 67





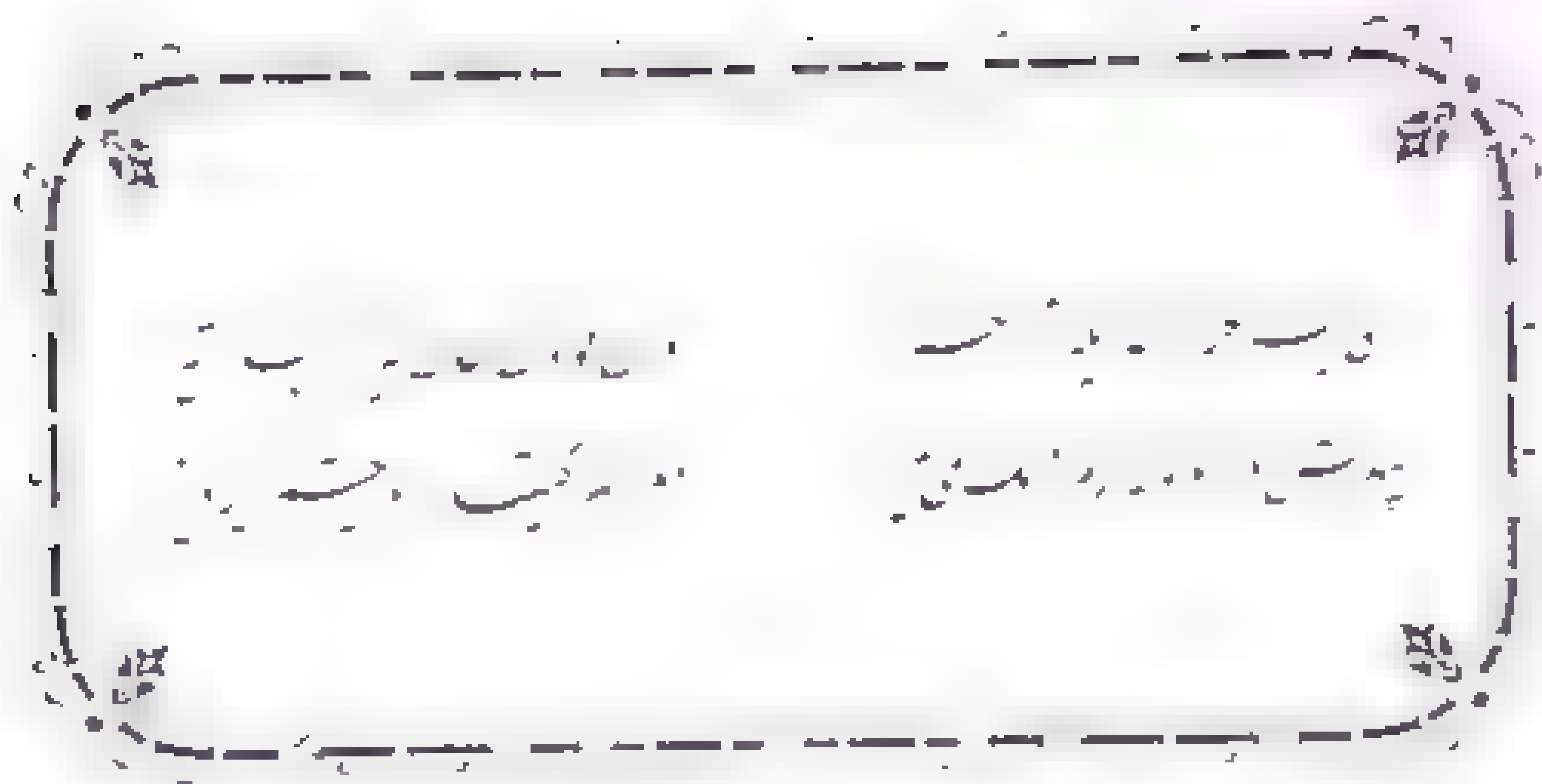
- 221 Of all those who have travelled this long road, who has returned to tell us the secret? Then, in this two-fold way of good and need, beware that you leave naught behind, for you shall not return.

Persian texts: Faruqi 111, Hecavat 40, Dashti 11

Verse translations: Whitfield 258

Persian text: Al-Ghazali, *Al-Kawakib* 17 (Christensen 5)

Arberry: CB 79



2. (O) ye old man, use up, exhaust in the morning and evening  
 only watch that hand who sits the chest. (Course, then)  
 to say: "Gently, gently sit the man of Kar-qad's  
 head and the eyes of Parviz!"<sup>2</sup>

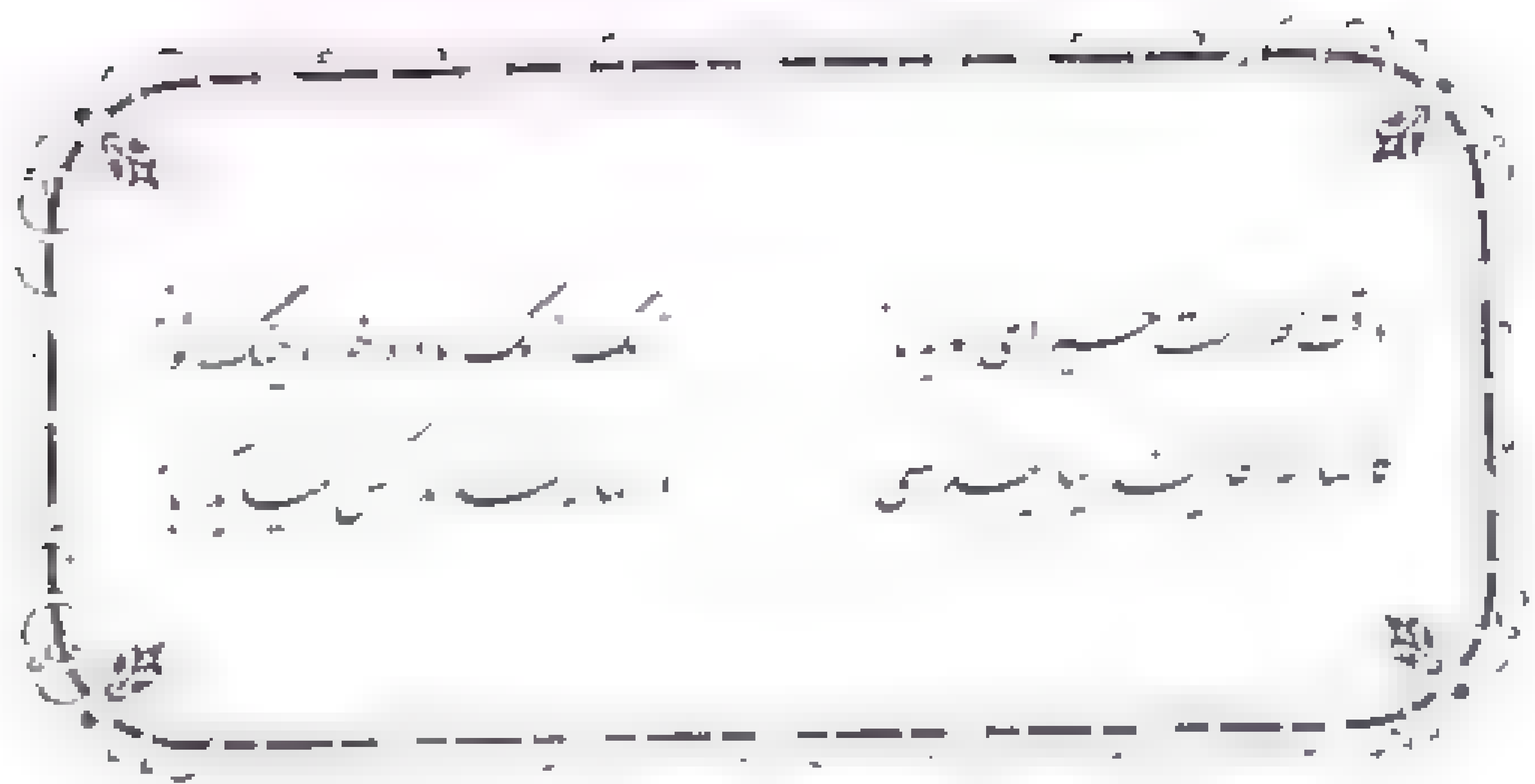
Persian texts: Furugh 112, Hedayat 39, Dastur 38

Versé translations

Prose translations: Rosen X, Arberry GB 107

<sup>2</sup> The son-in-law of the Kajar Dynasty and according to *Shah-Nama* of the  
 Pahlavi Dynasty. He was a powerful and influential figure in the Pahlavi  
 Dynasty.

<sup>3</sup> The son-in-law of the Kajar Dynasty and according to *Shah-Nama* of the  
 Pahlavi Dynasty. He was fun-loving, extravagant, and unstable.

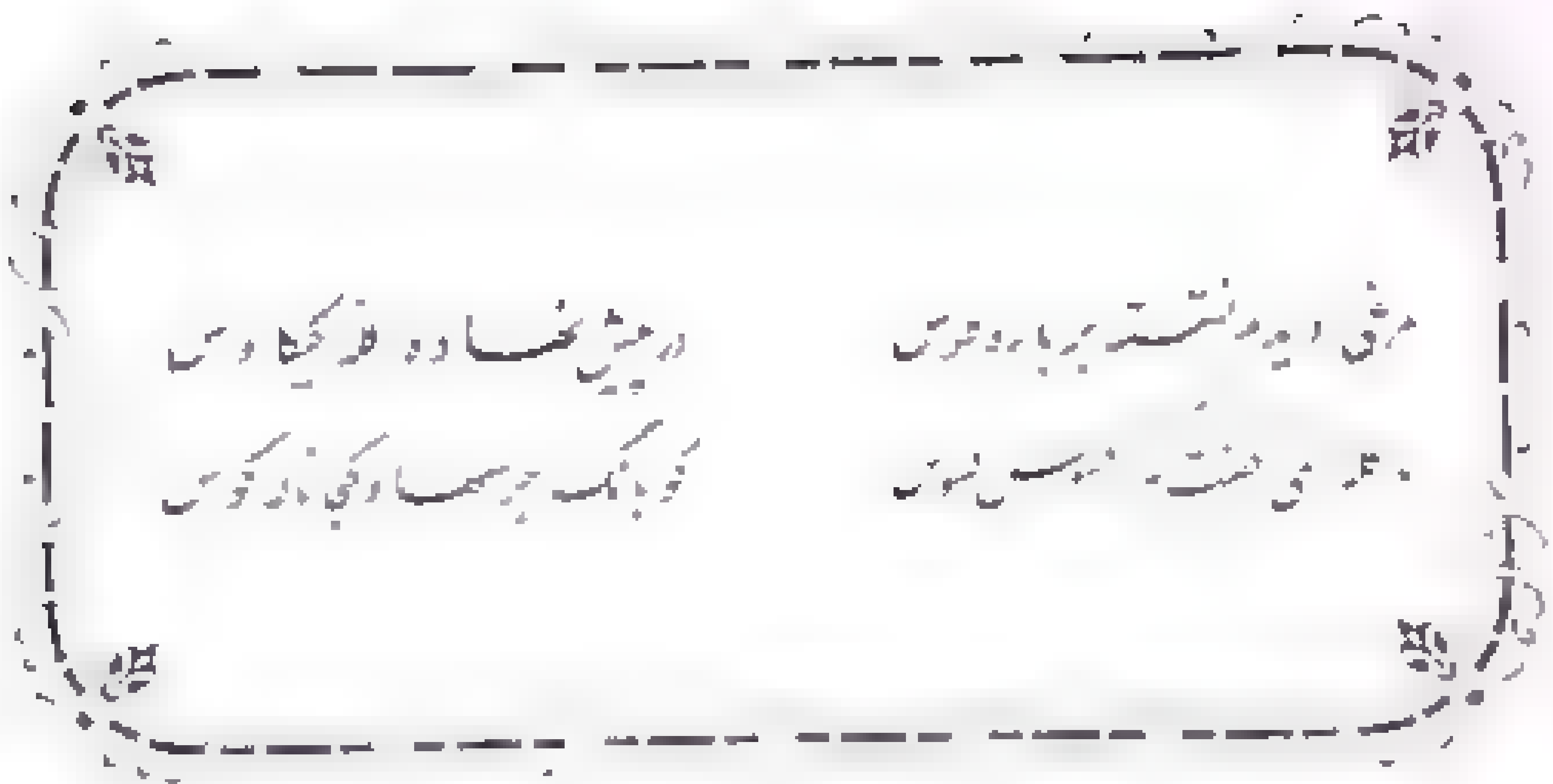


115. It is the hour of dawn, 118, (O) essence of delicacy, and  
 softly-softly drink wine and play on the lute – for those  
 who have remained will not last long, and of those who  
 have gone, not one will return.

Persian texts: Furughī 113, Hedayat 113, Dāshū 16

Verse translations: Fu/Gerald 5

Prose translations: McCarthy 44, Rosen III, Christensen 47



114. I saw perched upon the walls of I - s - a - and that had  
 laid before it the skull of Kai-ka - us - To the skull it was  
 repeatedly saying - "Alas! alas! Where is the sound of the  
 bells, and where is the wailing of the drum?"

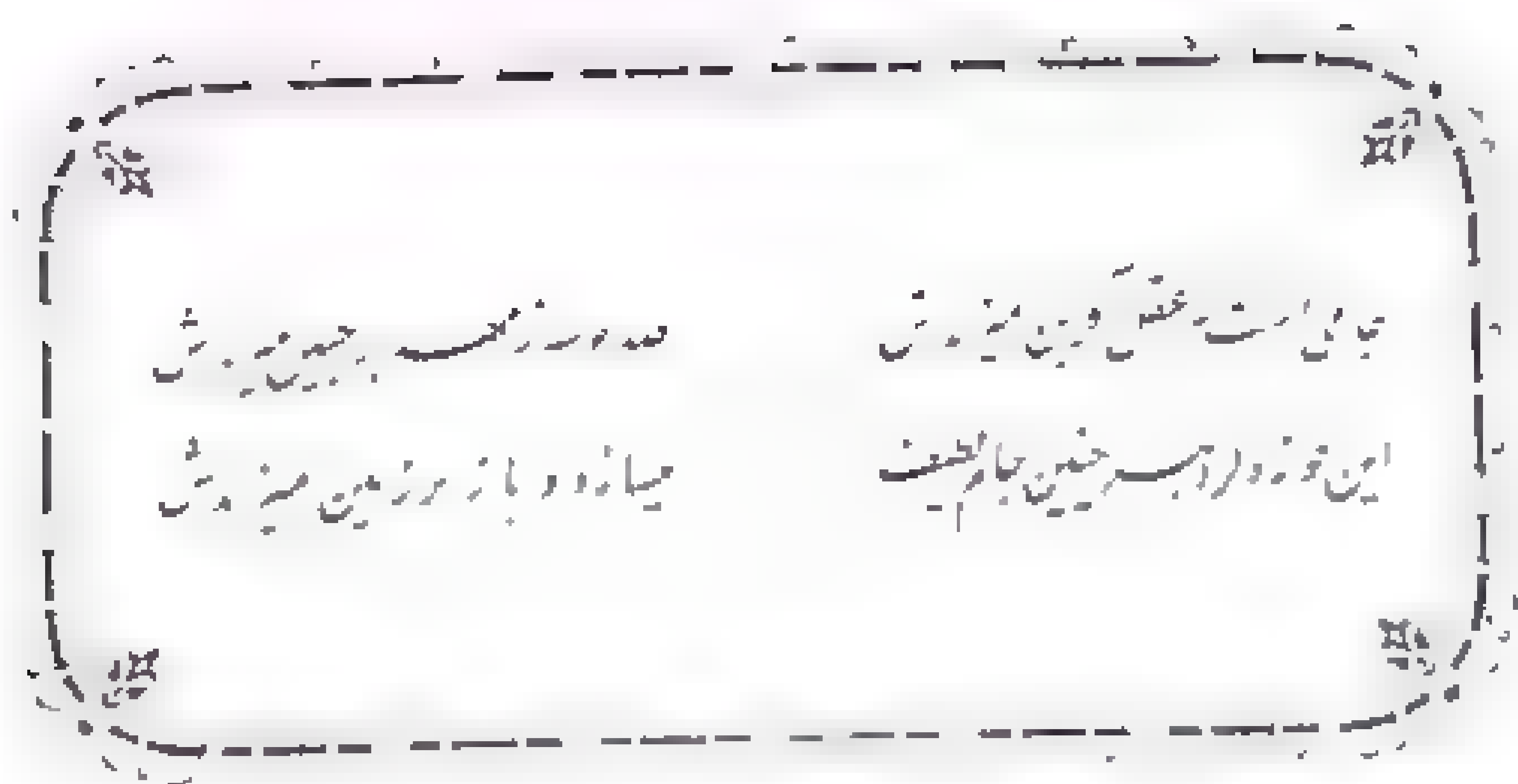
Persian texts: Faruht 114, Hedayat 75, Dastar 75

Verse translations: Whinfield 114

Prose translations: McCarthy 50, Kosen 181, Arberry CB 117

<sup>1</sup> A city in Persia. See n. 5 of Ruba 152

<sup>2</sup> One of the Persian kings of the Kayan Dynasty. See also n. 1 of Ruba 1



صد و شصت و پنج مرتبه

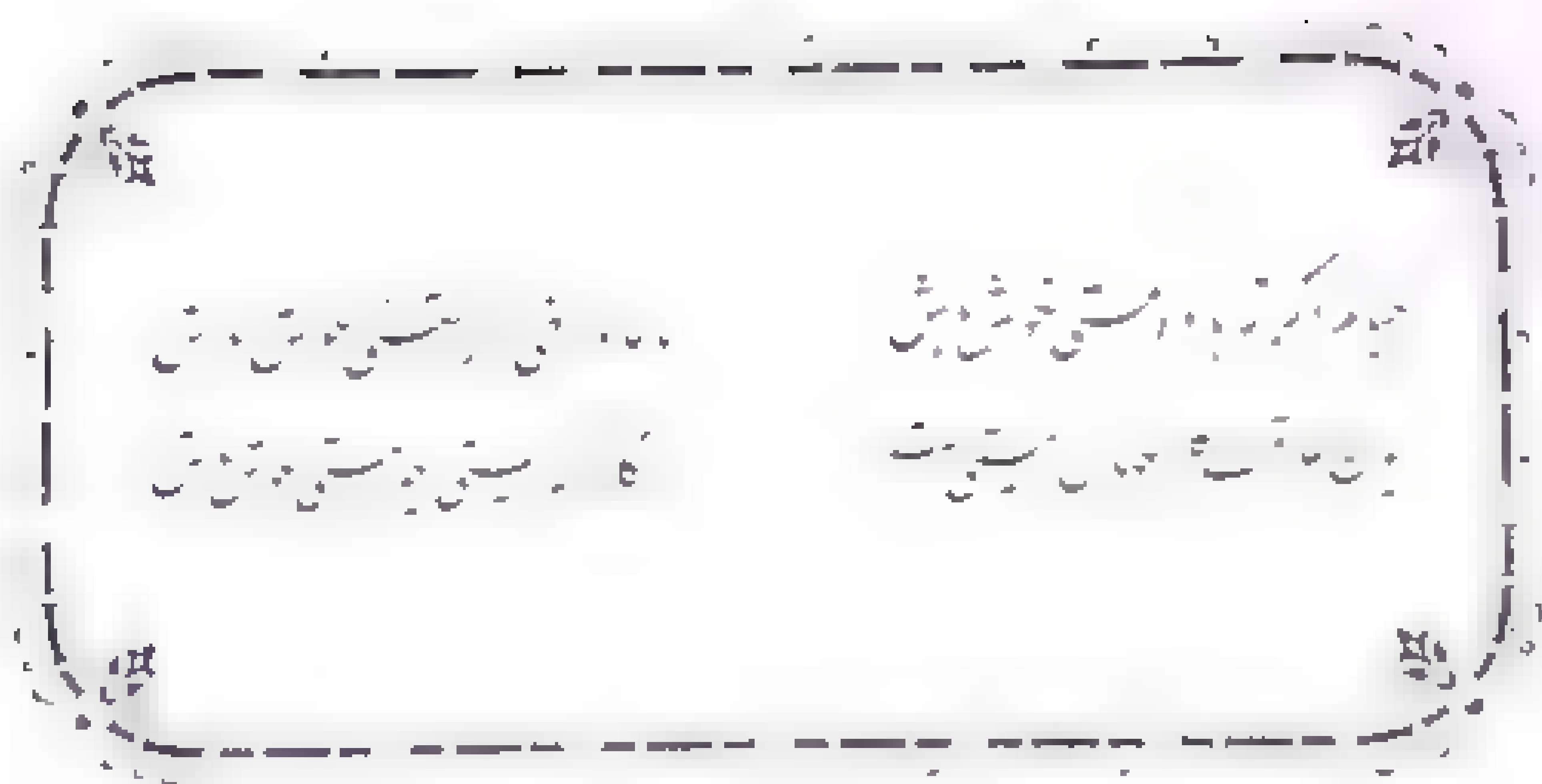
میازود باز بر زمین میزدش

جایی است عشق وین میزدش

این نوز در دهر چنین جام لطیف

۱۱۱. It is a bowl that the reason admires and out of affection, kisses a hundred times on the forehead. But as Potter  
 ۱. Fine fashions such a delicate bowl and dashes it against the earth again.

Persian texts: Furugh 115, Hedayat 45, Dastg 25  
 Verse translations: FitzGerald 61, Whinfield 290  
 Prose translations: Rosen 165



- 6. K. 11. 1. If you are content with what you have, be happy. I sometimes wish, when I was a child, that the moon were happy. Since the end of the affairs of the world is nothing, why should I care not, or wish, to be happy.

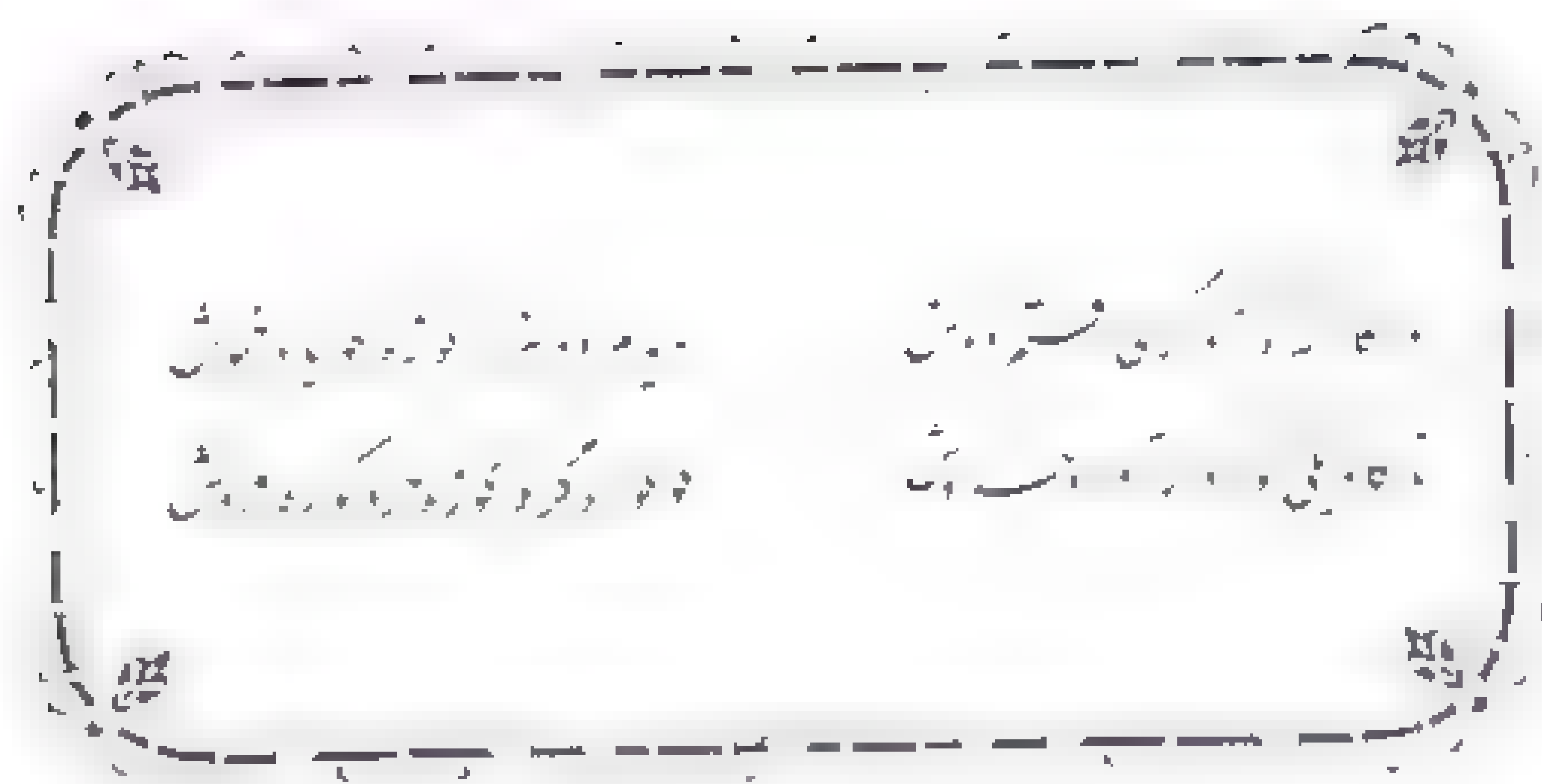
Persian texts: Faruqi 110, Hedayat 110

Verse translations: FitzGerald 17, Whinfield 232

Prose translations: McCarthy 85, Heron-Allen 102, Rosen 130, Christensen 7, Arberry CB 100

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<sup>1</sup> Persians think of the moon as a beautiful object. See also n. 1 of Ruba'i



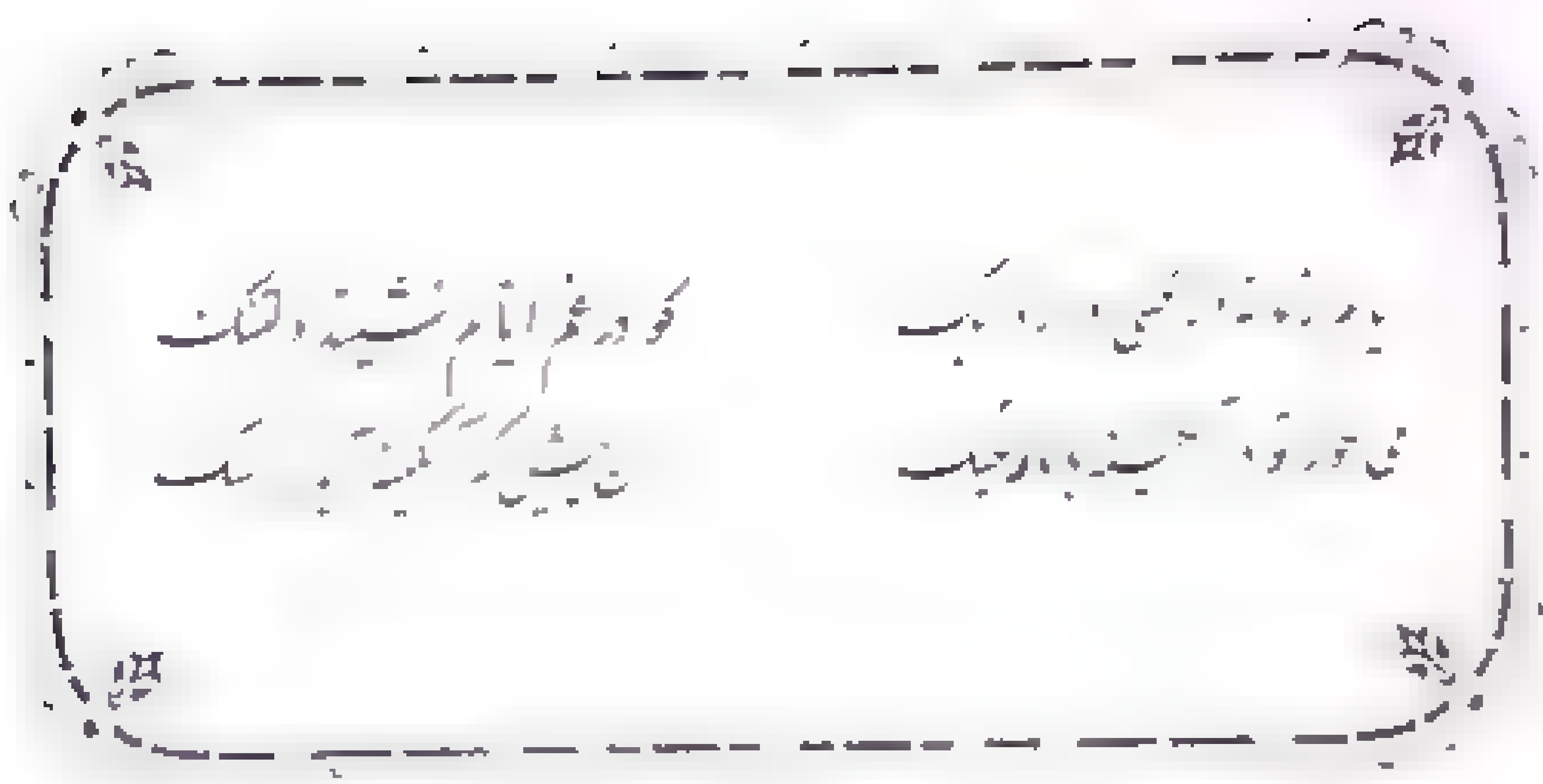
Yesterday I went to the workshop of a potter. There  
 I beheld two thousand speaking and silent pots. Suddenly  
 I asked a man: "Where is the potter, where the buyer of  
 pots, and where the pot-seller?"

Persian texts: Furugh 117, Hedayat 75, Dashti 4.

Verse translations: FitzGerald 59-60, Whinfield 2-7.

Prose translations: McCarthy 115, Heron-Allen 10, Rosen 137.

Arberry CB 68



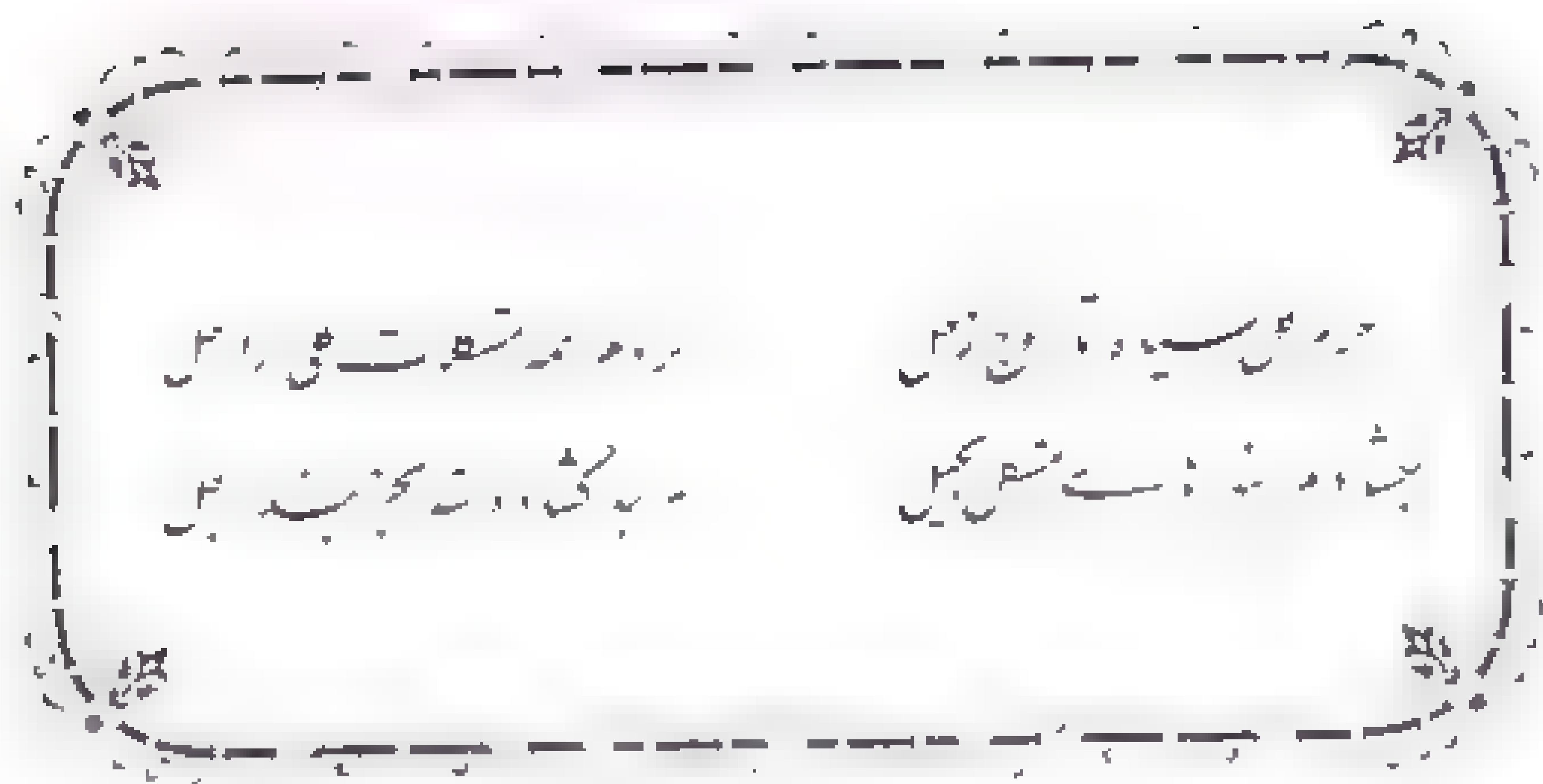
118. The days of Iraj are as that of the prisoner, who in the  
 first of the days, sits with a heavy-laden heart. Drink  
 who in a glass to the walking of the time, as the glass  
 of thy life is dashed against a stone.

Persian texts: Furugh 118, Hedayat 127, Dastu 37

Verse translations:

Persian text: McCune & Tarr, *Rasul VIII* (1911), p. 178  
 sen 31, Arberry (CB 31)



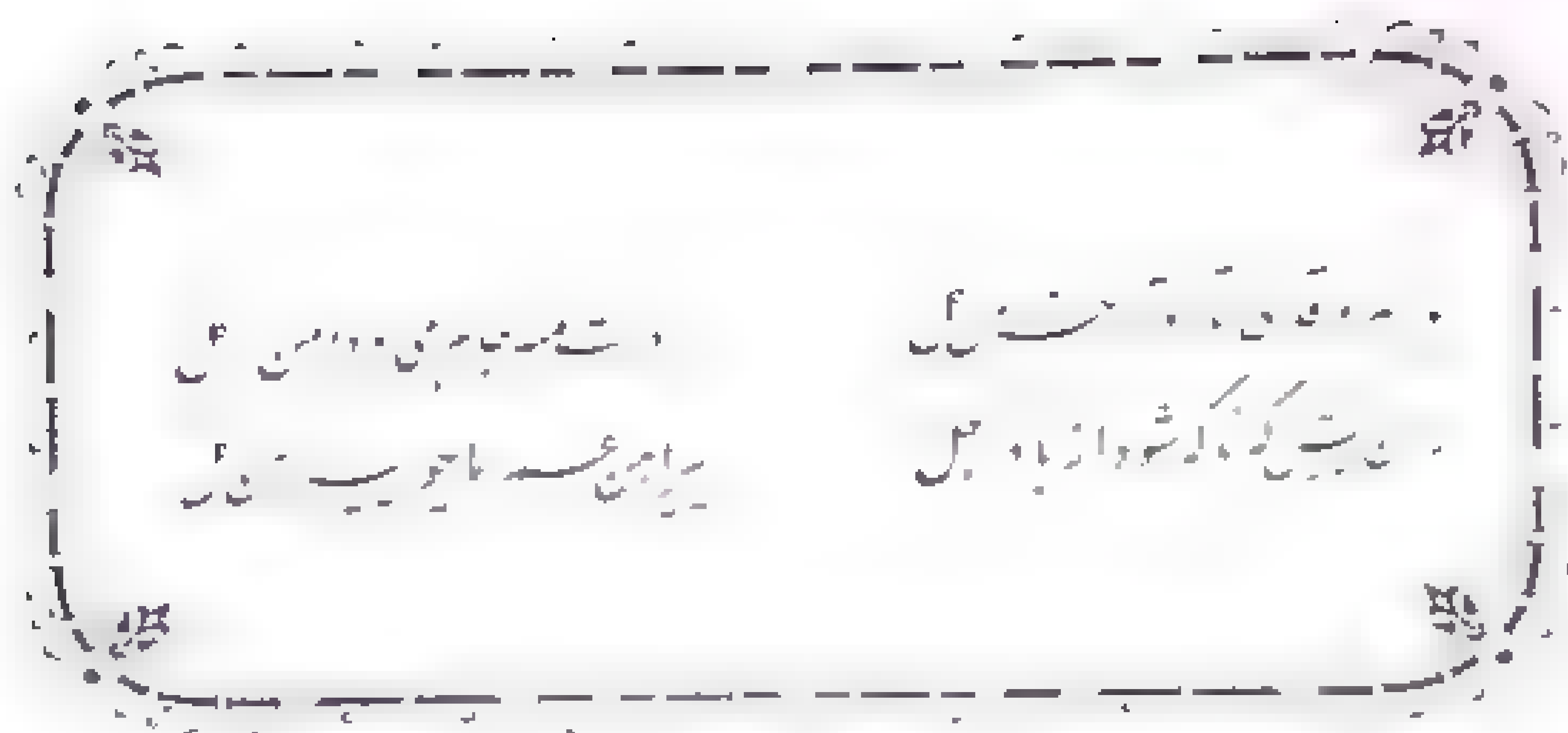


.10 From this globe of black clay to the bright of Saturn  
 I have solved all the mapa problems. I have opened  
 all the knots with cunning. Every knot has been  
 opened except the knot of death.

Persian texts: Furughi 119

Verse translations: FitzGerald 51, Whinfield 303

Prose translations: Rosen 195



مردی که با دستش

بیشتر کند که شود از باه جمل

دست مردی که با دستش

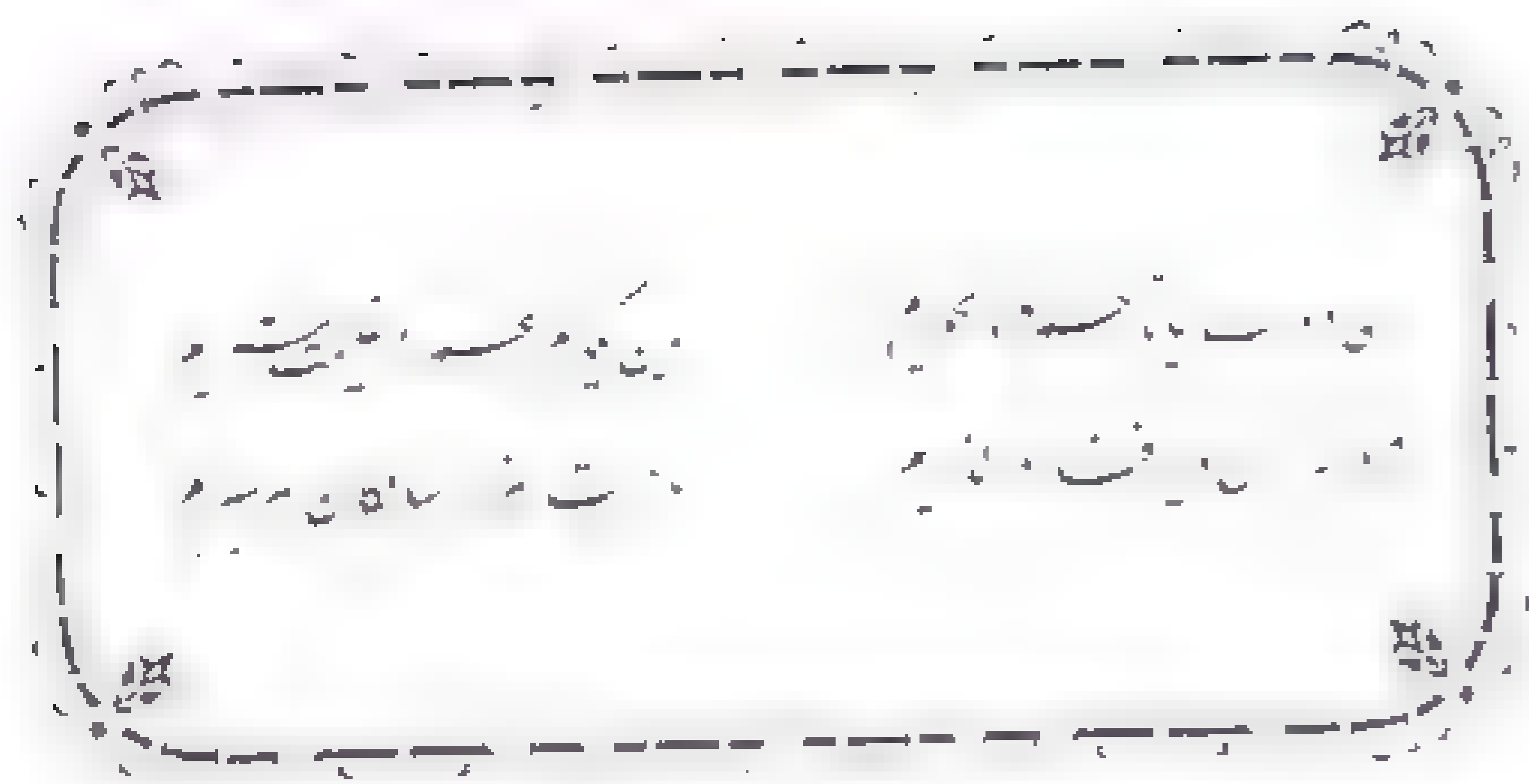
بیشتر کند که شود از باه جمل

10. With . . . beloved who is tall and a cypress and taller  
than a harvest of roses, lay her aside from your hand the  
bow of wine and the skin of the rose – not until with the  
water of death, the robes of men have suddenly become  
like the robe of the rose.

Persian texts: Faruqi 120

Verse translations: Wainfield 208

Prose translations: McCarthy 228, Rosen 105



- [2] O merchant, come, let us not concern ourselves with  
 and let us count this one moment of life as plunder.  
 To know, when we pass out of this frail tavern, we  
 will be on the same level with the seven thousand mystics!

Persian texts: Furught 121, Hedayat 150, Dashti 64

Verse translations: FitzGerald 29, Whinfield 512

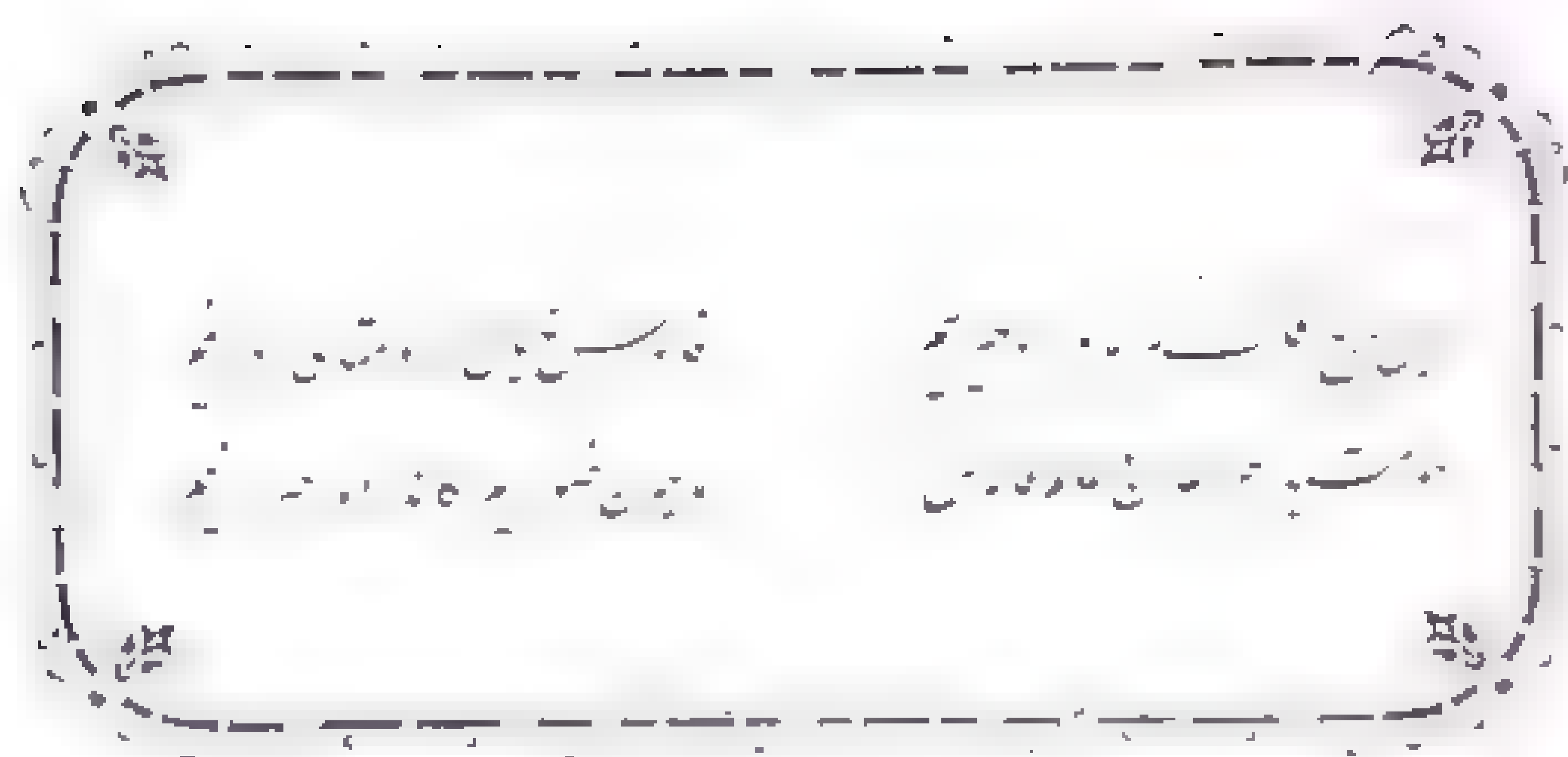
English translation: M. S. R. (1996) (1996) (1996)

Arberry CB 55

It appears that all the major translators of Khayyam, whose works  
 cluster

It appears that all the major translators of Khayyam, whose works  
 cluster

instead of "seven thousand mystic" in so many translations. The error, of  
 major error in various translations of this beautiful Rubai 1.

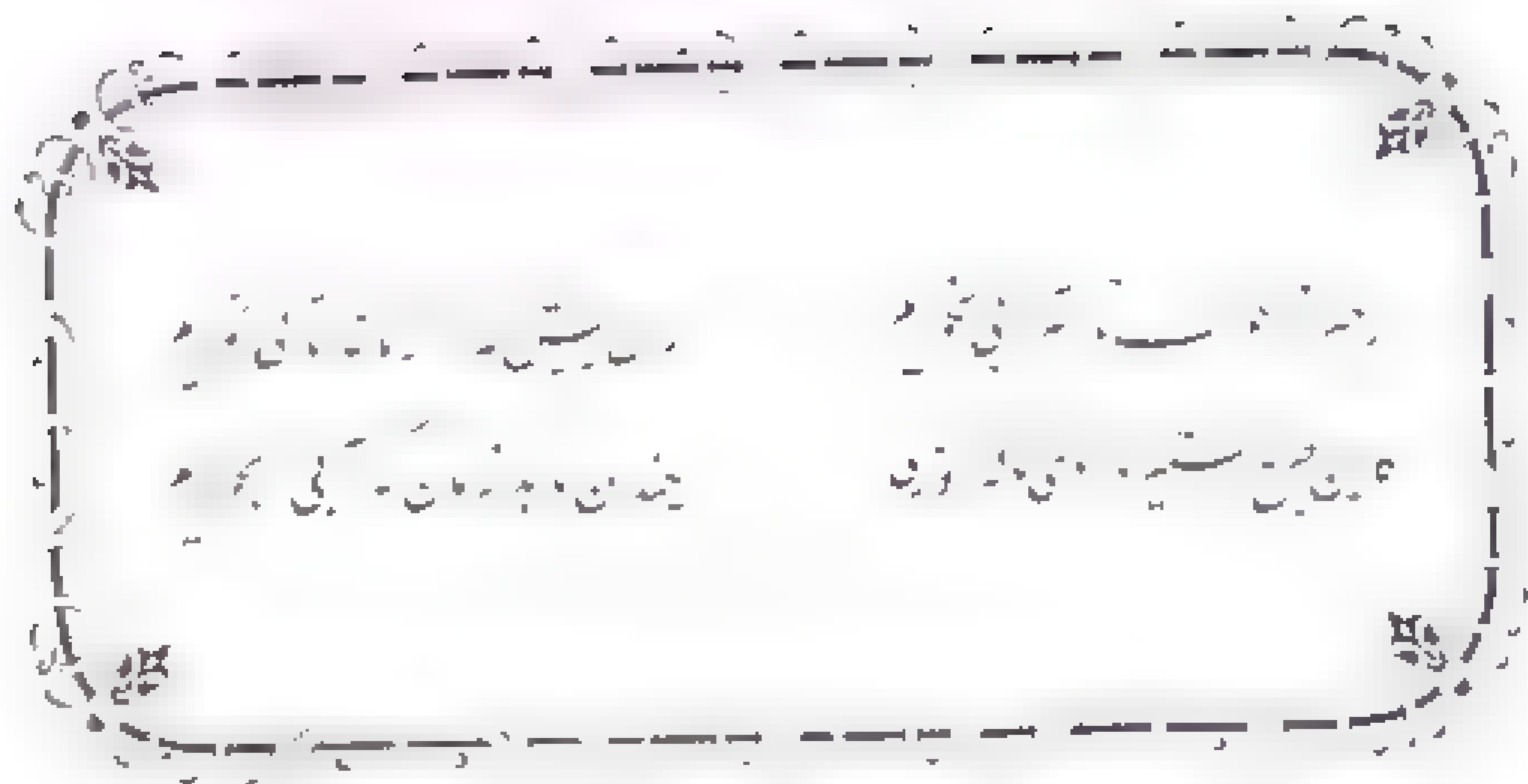


- 100 The vault of heaven at which we wonder, and think of the magic lantern as its likeness—the sun is the lamp, and the world the stage. We are like figures arrayed in it in amazement.

Persian texts: Faruqi 122, Hedayat 107, Dashti 6

Anglo- translations: FitzGerald 46, Whinfield 310

Persian text: Akbari 270, Faruqi 103, Rumi 100

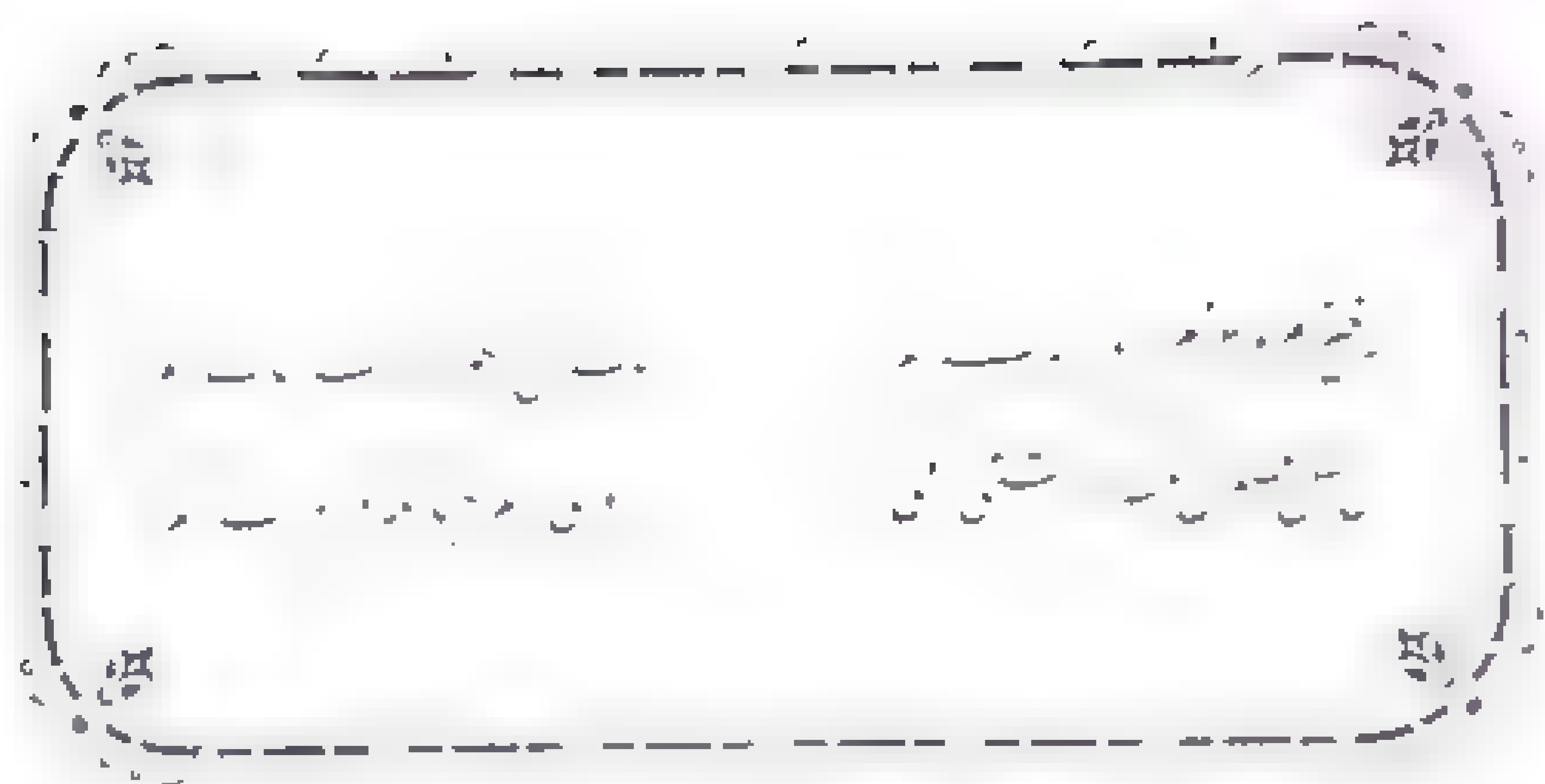


- 127 Raza-noman shapsood so that we may drink some wine before we become tasted by time. For this quenchsome which, suddenly one day, will not give us enough time to drink some water.

Persian texts: Furughī 127, Dāshū 03

Verse translations:

Prose translations:



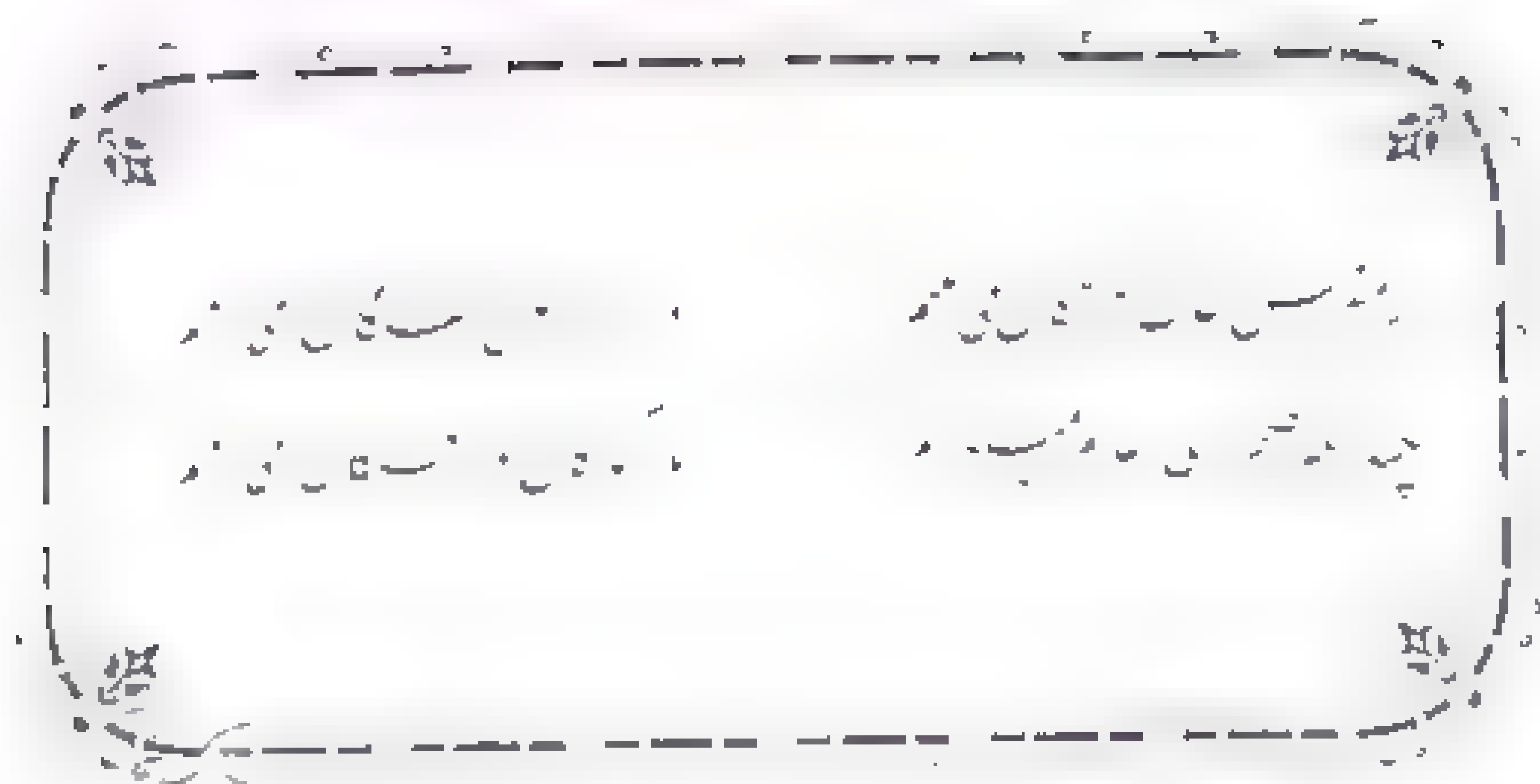
- 144 I have not rolled up the parchment I have not  
 the cover marked or do-geed. And I have written  
 no gift is addressed to any of the scribes on who they  
 make it sleep

Persian texts: Turaghi 124

Vers: translations:

Prose translations: Heron-Allen 110

<sup>1</sup> Uncliffed

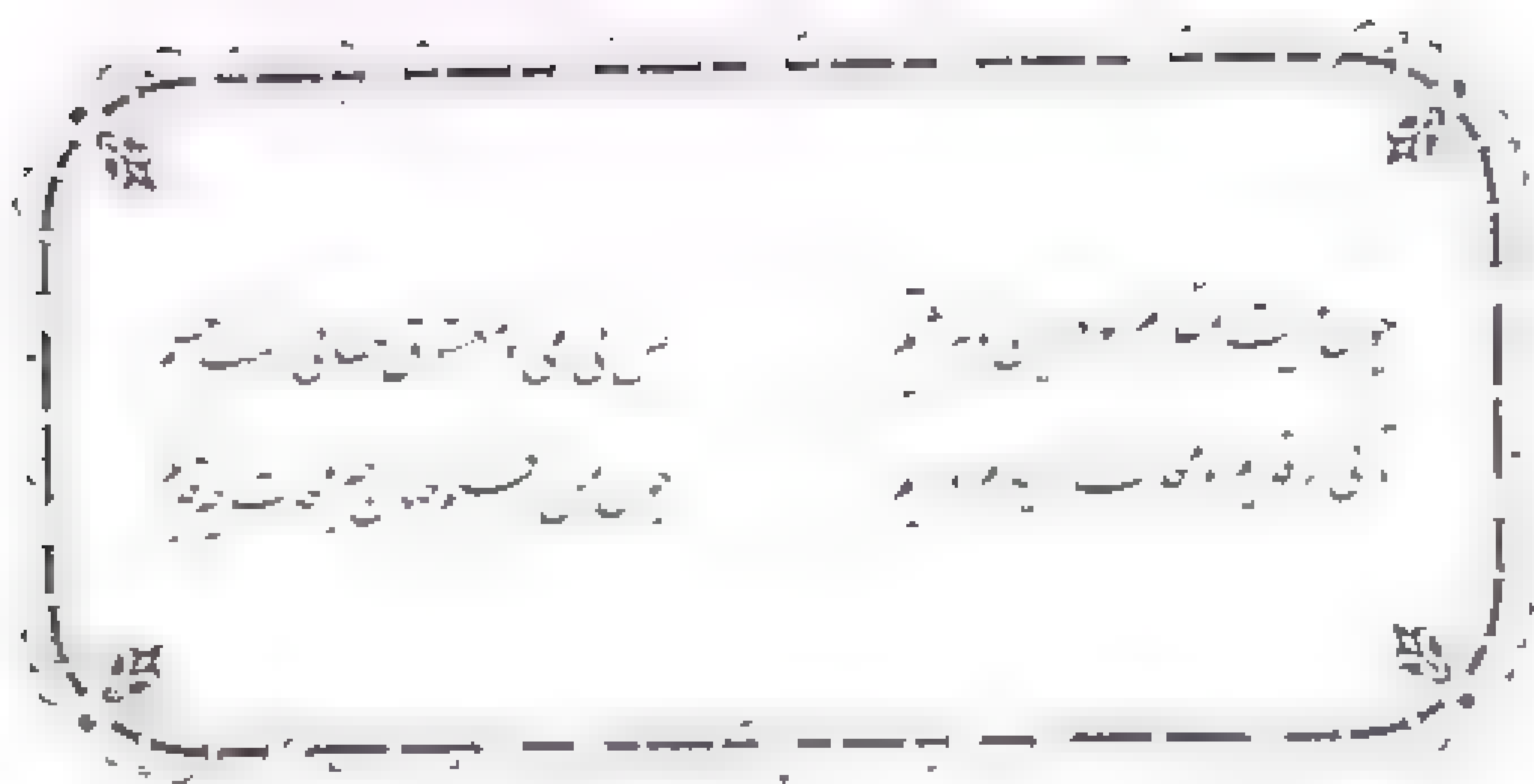


On the bed of earth, I see sleepers. I see many people  
 hidden beneath the dust. As I look at the Desert  
 of Non-existence, I see people who have gone and may  
 not come back.

Persian texts: Faruqi 123, Hedayat 32, Dastgiri 10  
 Verse translations: Whitfield 717  
 Prose translations: Rosen 212





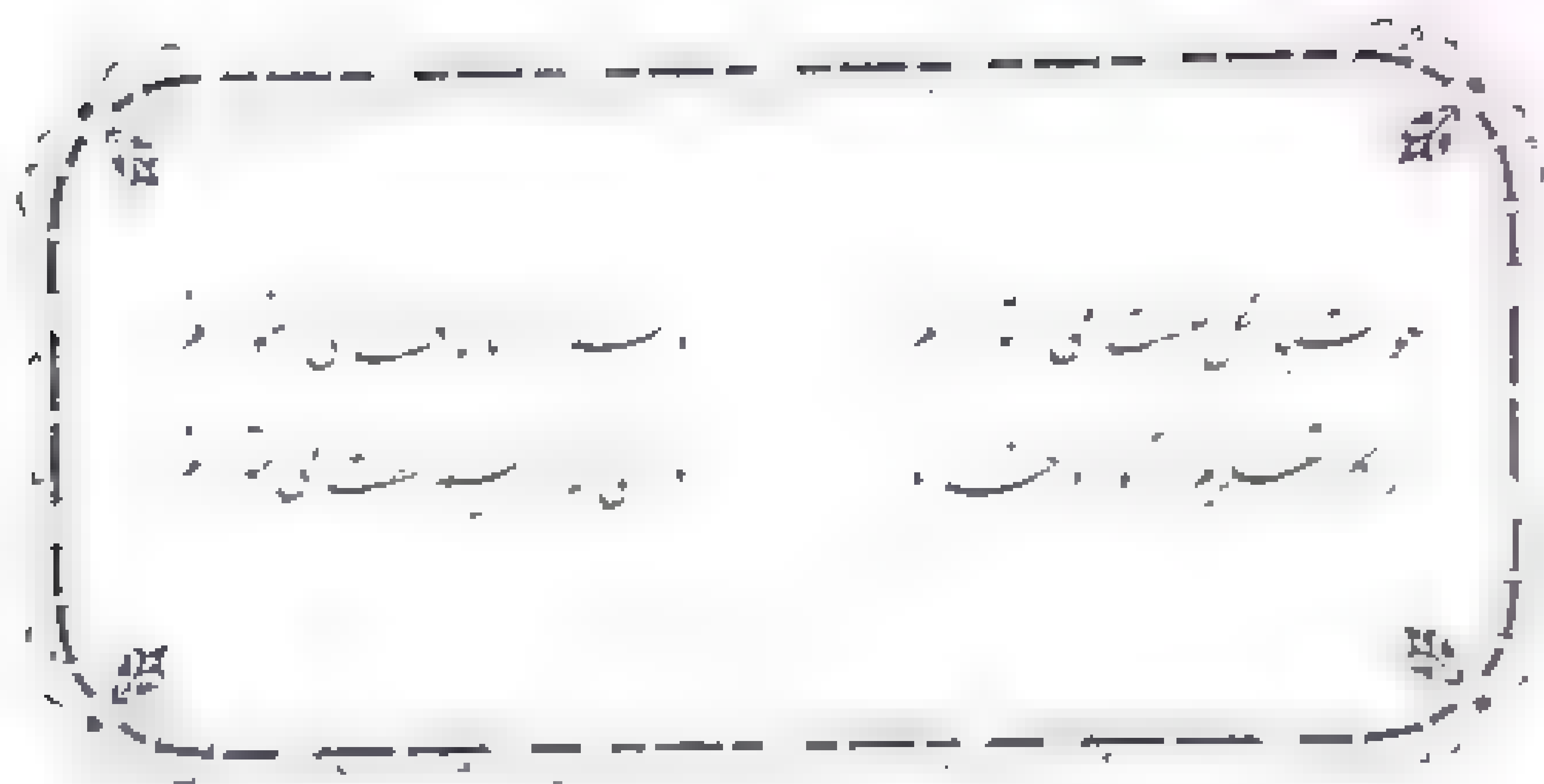


Since on a globe in this world is not a permanent home,  
 how it is a great error to live without wisdom and to  
 wander. How long should I bear the "eternal" pain, the  
 "eternal" ? Once I have accepted what is true, I  
 whether the world be temporal or eternal?

Persian text: Faruqi 127, Hedayat 95, Dashti 47

Verse translations: Whinfield 524

Persian text: Al-e-Ahmad 7, Al-e-Ahmad 2, Rose, IV  
and 219, Christensen 9, Arberry CB 104

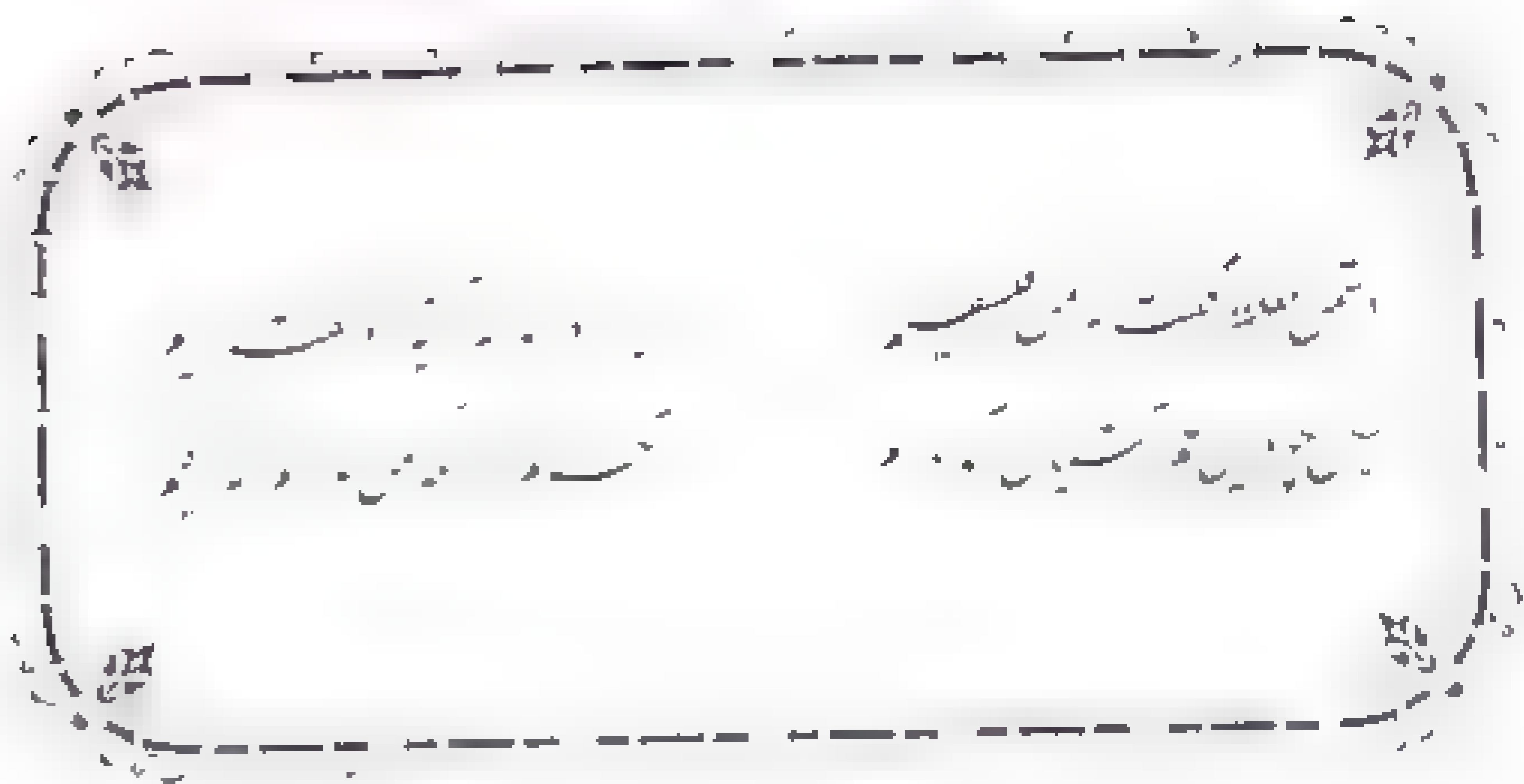


128. I cannot look the sun with any other aspect but the  
mysterious. In the light of the celestial state described,  
the light of the sun is a light which is not a light.

Persian texts: Lougha 128, Dashu 71

Verse translations:

### Press translations

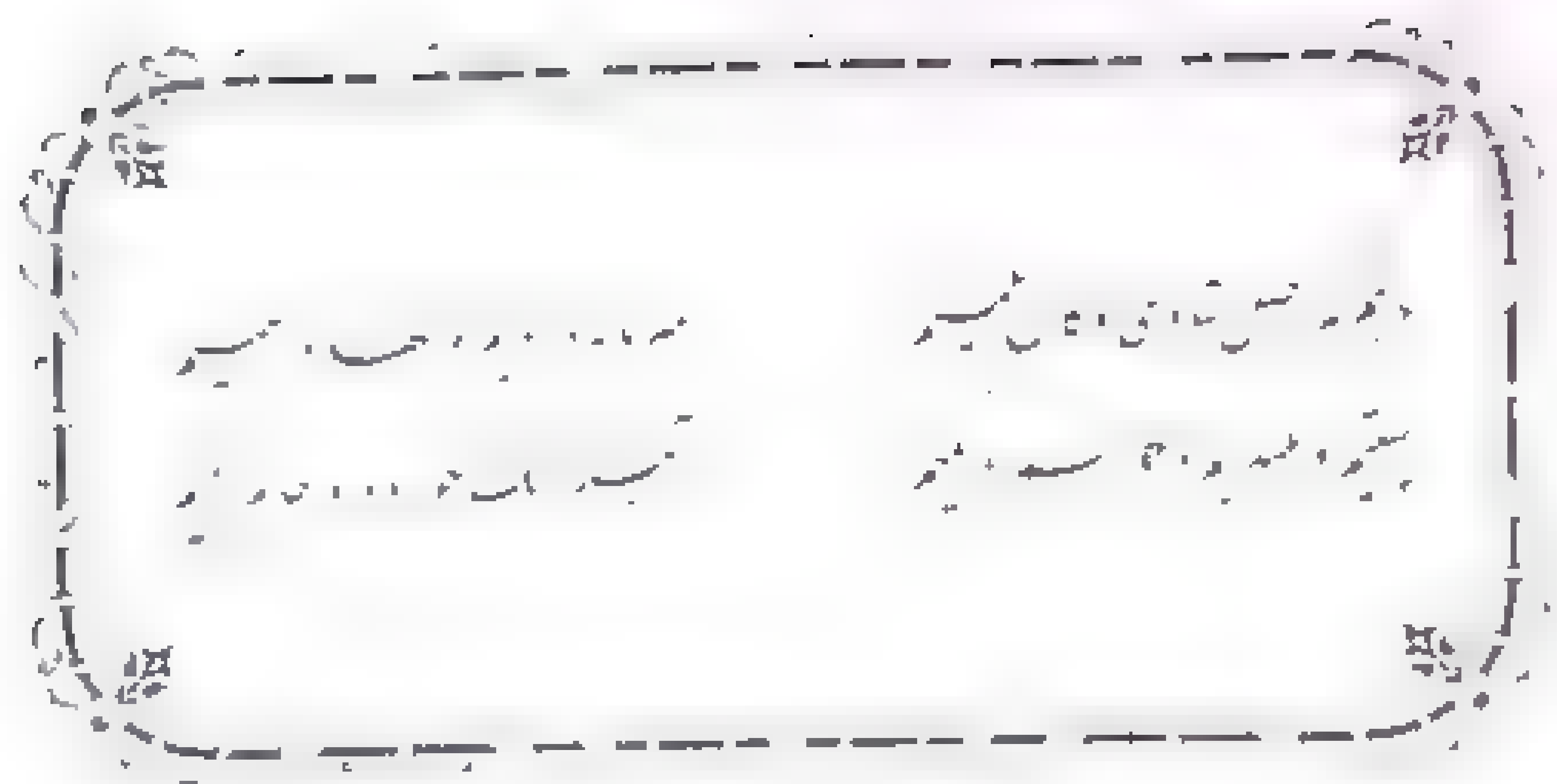


129. In one of the letters said that I am a philosopher. One knows that I am not what I said. However, since I have come into this Nest of Snarrows, I would be less than what I am, if I knew not what I am.

Persian texts: Furugh 129, Dastu 70

Verse translations: Whitfield 350

Prose translations:



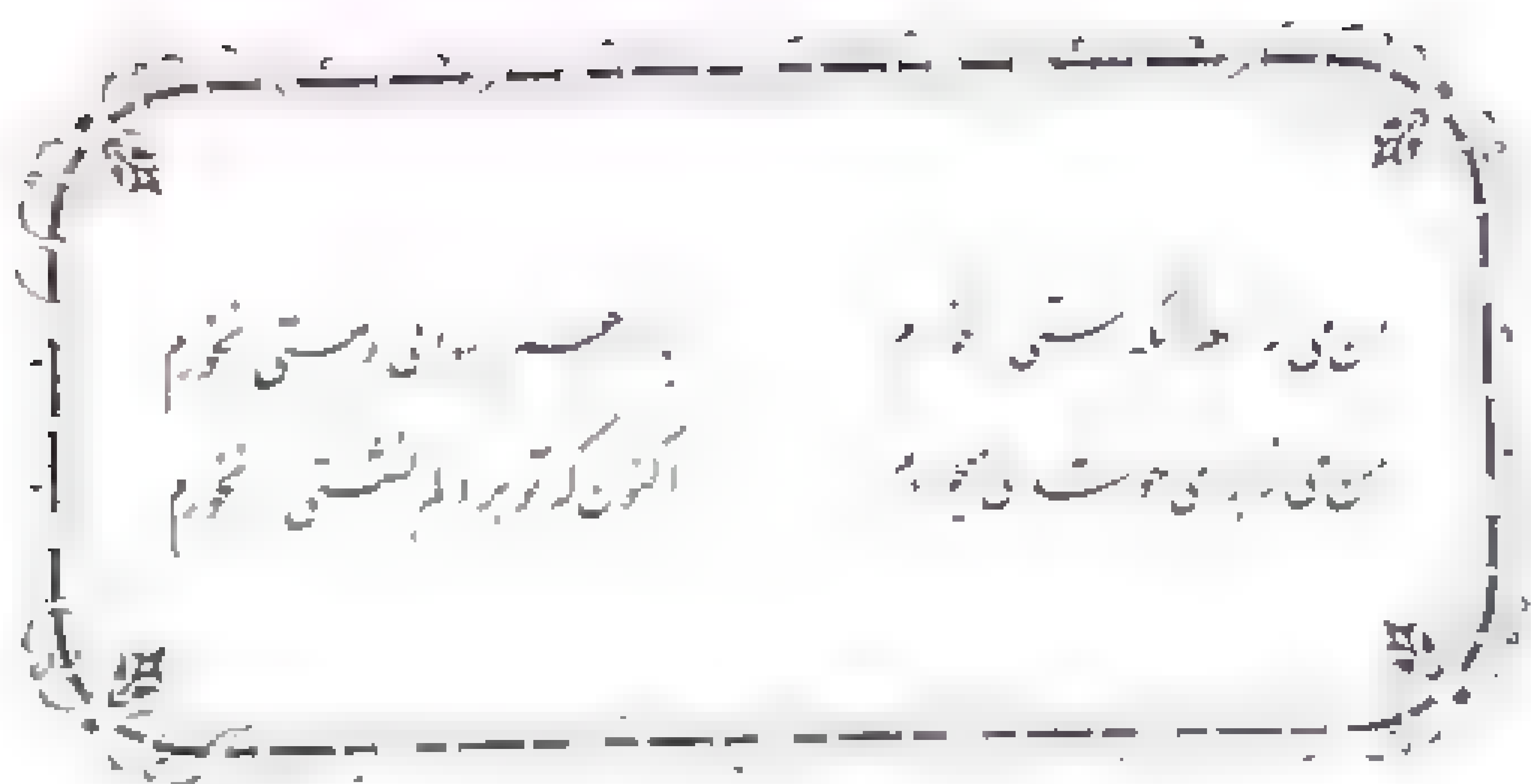
- 170 I saw we are the cause of happiness and the cause of sorrow, the origin of justice and the essence of cruelty. We are the seed of repentance and the cause of damnation and the bowl of Jam.<sup>1</sup>

Persian texts: Furaght 170

Verse translations:

Prose translations:

<sup>1</sup> One of the Persian kings. See n. 1 of Ruba 17.



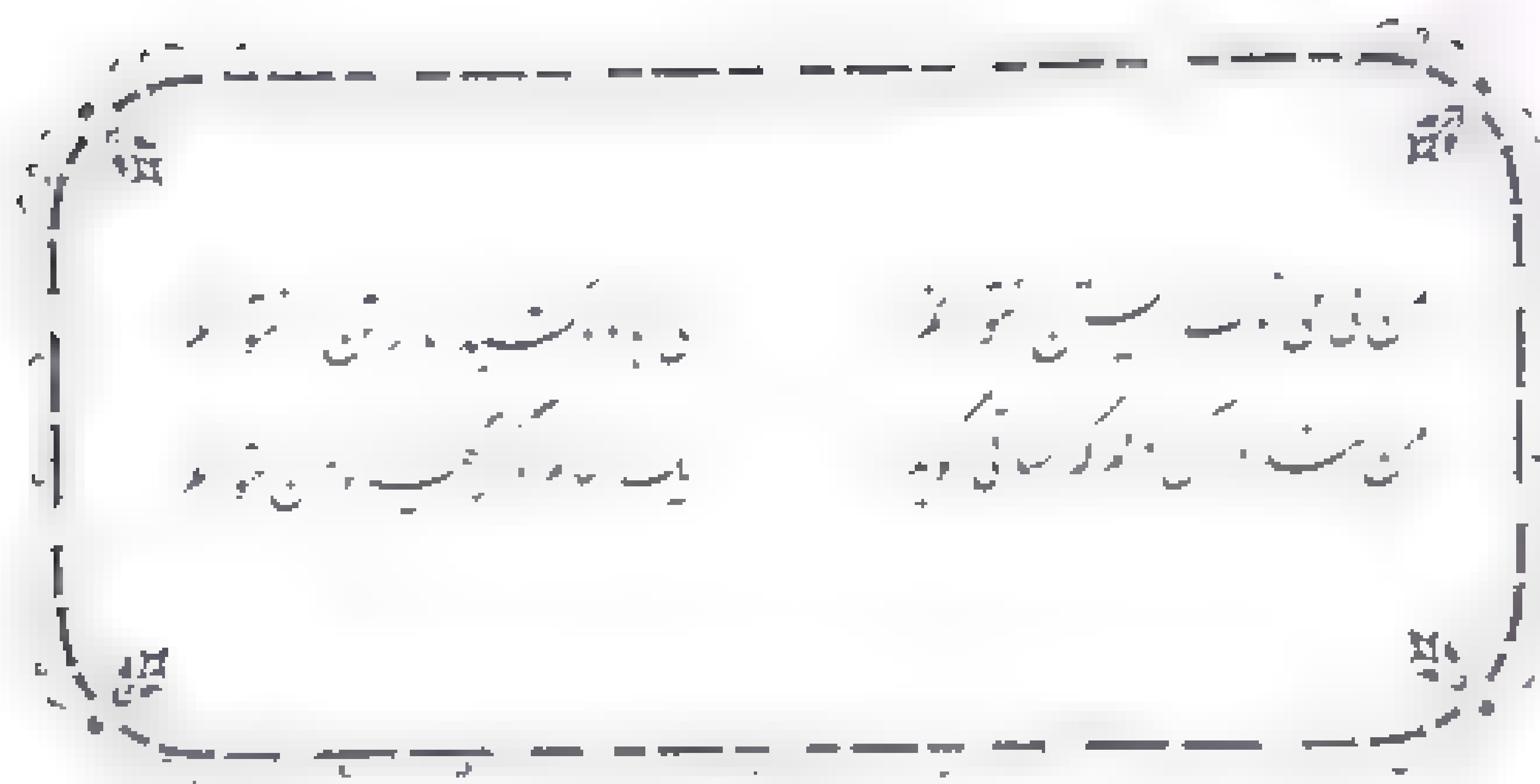
- ١٠٤ It is not because of poverty that I do not drink wine, rather is it because of worrying about it and not drunkenness. I used to drink wine for the sake of the heart. Now that you have filled my heart with love, I will not drink it.

Persian texts: Furūzān 151

Verse translations:

Prose translations:

<sup>1</sup> Literally, 'now that you have sat in my heart I will not drink it.'

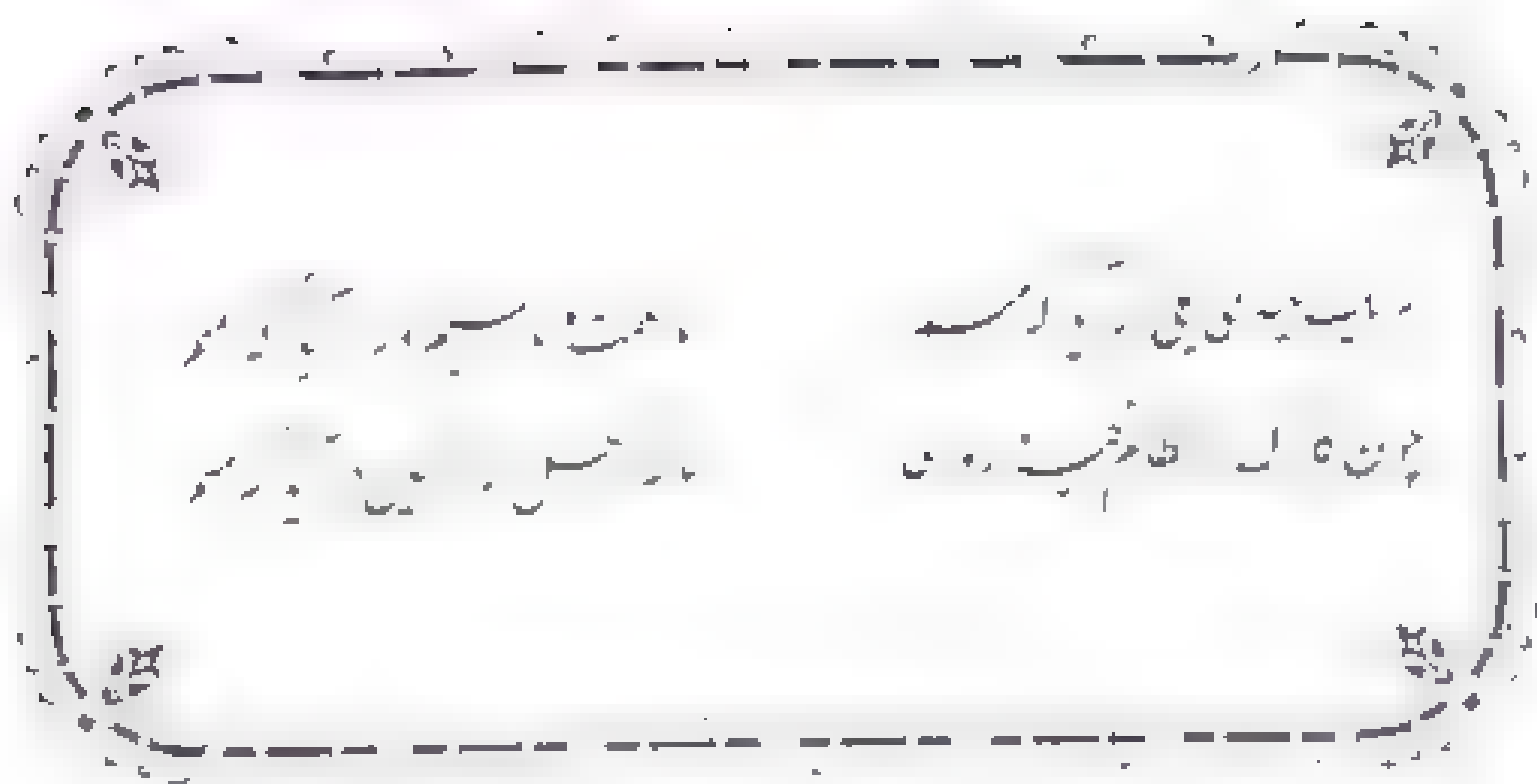


17. I cannot sit up to me. When I cannot  
 bear the weight of the bowl, I am the  
 moment when the Saki says, "Take another bowl,"  
 and I cannot.

Persian texts: Faruqi 17; Hecavati 76

Verse translations: Whitfield 76

Prose translations: McCarthy 7 and

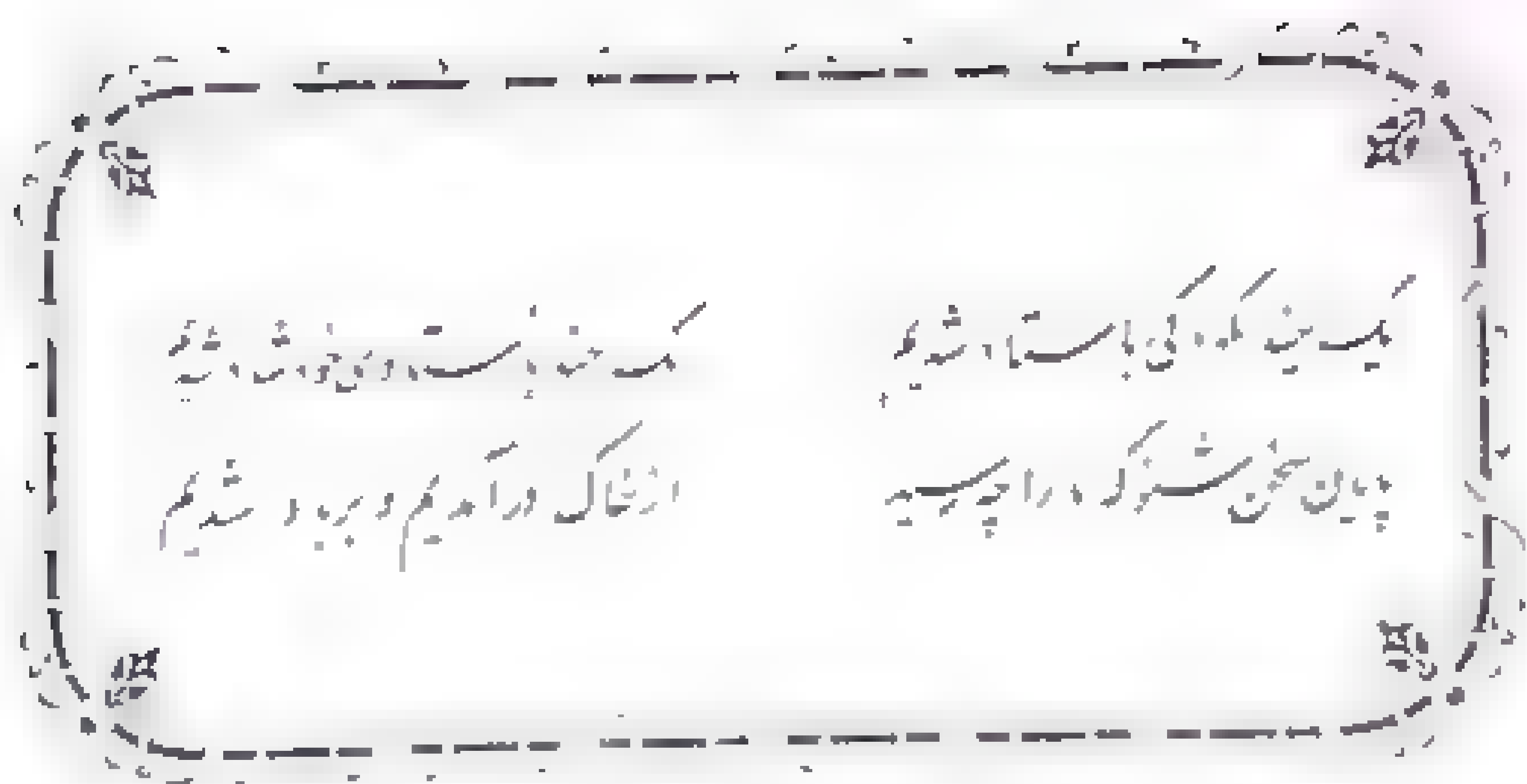


- 77 Every once in a while one rises saying, "It is I."  
 With money, silver, and gold he comes saying, "It is I."  
 Then some day when his hot lanterns are kindled up  
 suddenly Death comes out of ambush saying, "It is I."

Persian texts: Faruhti 155, Dastu 23

Verse translations

Prose translations.



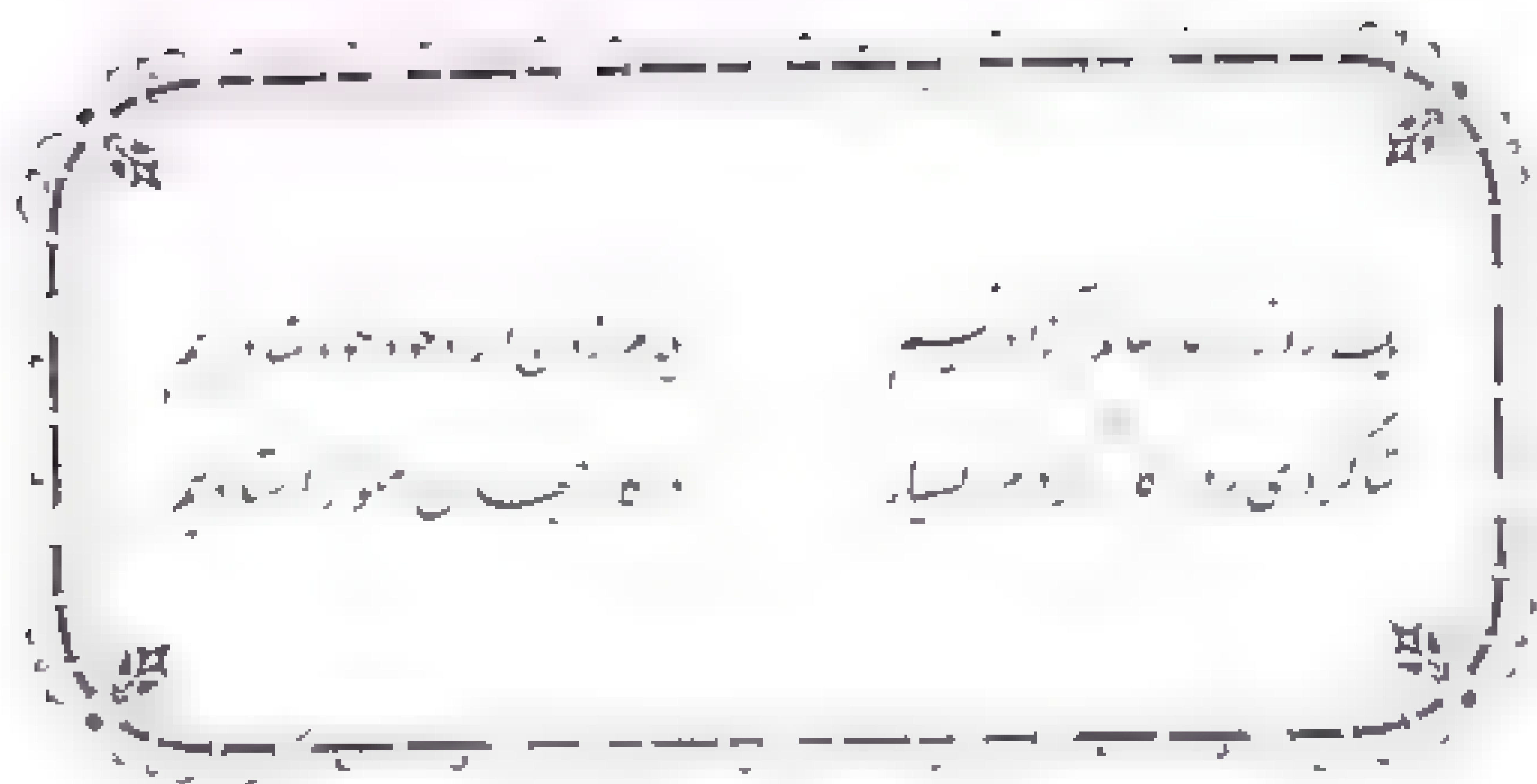
171. For a while during childhood, we were our own master  
 For a while we became happy with our own mastery  
 Later to the end of the task. What happened to us?  
 We came out, and dust and went with the wind.

Persian texts: Furrugh 154, Heclavat 57, Dashti 27

Verse translations: FitzGerald 27-28, Whinfield 335

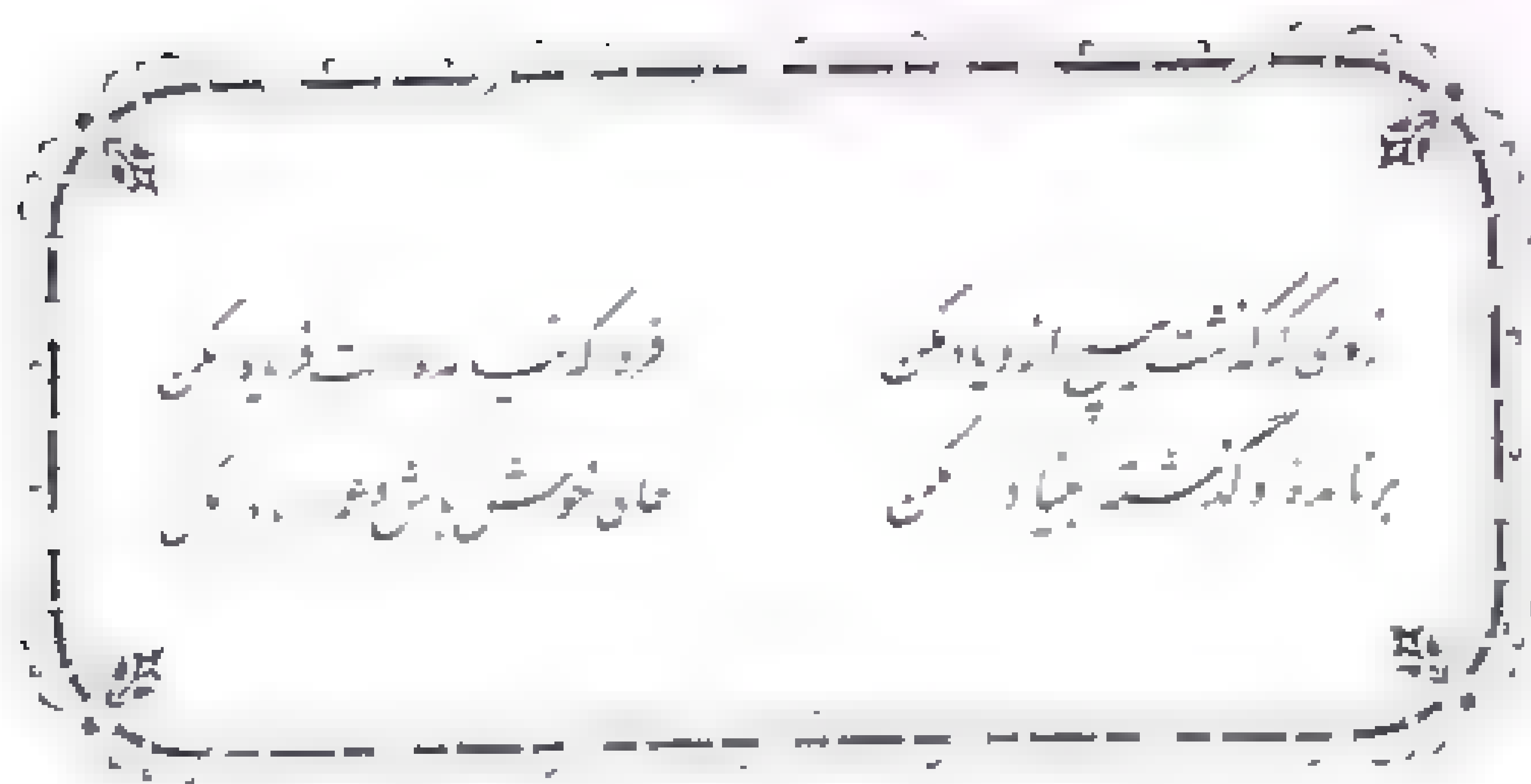
Prose translations: Heron-Allen 121





- ۷۰۰ Not for one day am I not happy to be in the world  
 Not for a breathing moment am I happy with my own  
 existence. Long, long have I been the apprentice of  
 Time. Yet I am still not a master in the affairs of the  
 world.

Persian texts: Faruqi 155, Dastg 73  
 Verse translations: Whinfield 746  
 Prose translations: McCarthy 371

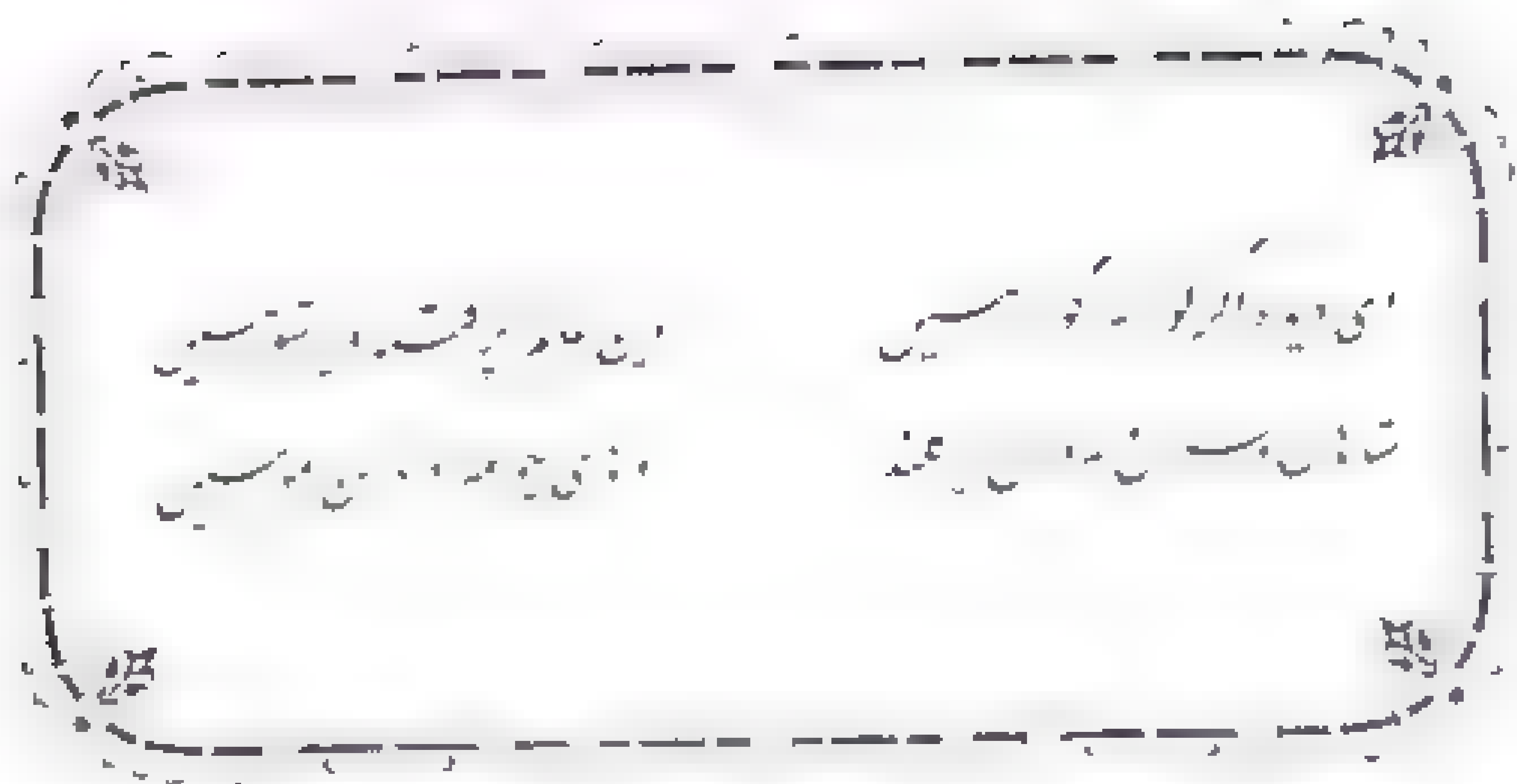


- 170 Rec. 1. 1. 1. at a 1. yesterday that has passed. I am not to  
 expect of you what has not come. But I know of what has  
 not come and what has passed. But happy now and rest  
 not your life to the wind.

Persian texts: Faruqi 170, Dastgiri 54

Verse translations:

Prose translations: McCarthy 57- Rosen 248



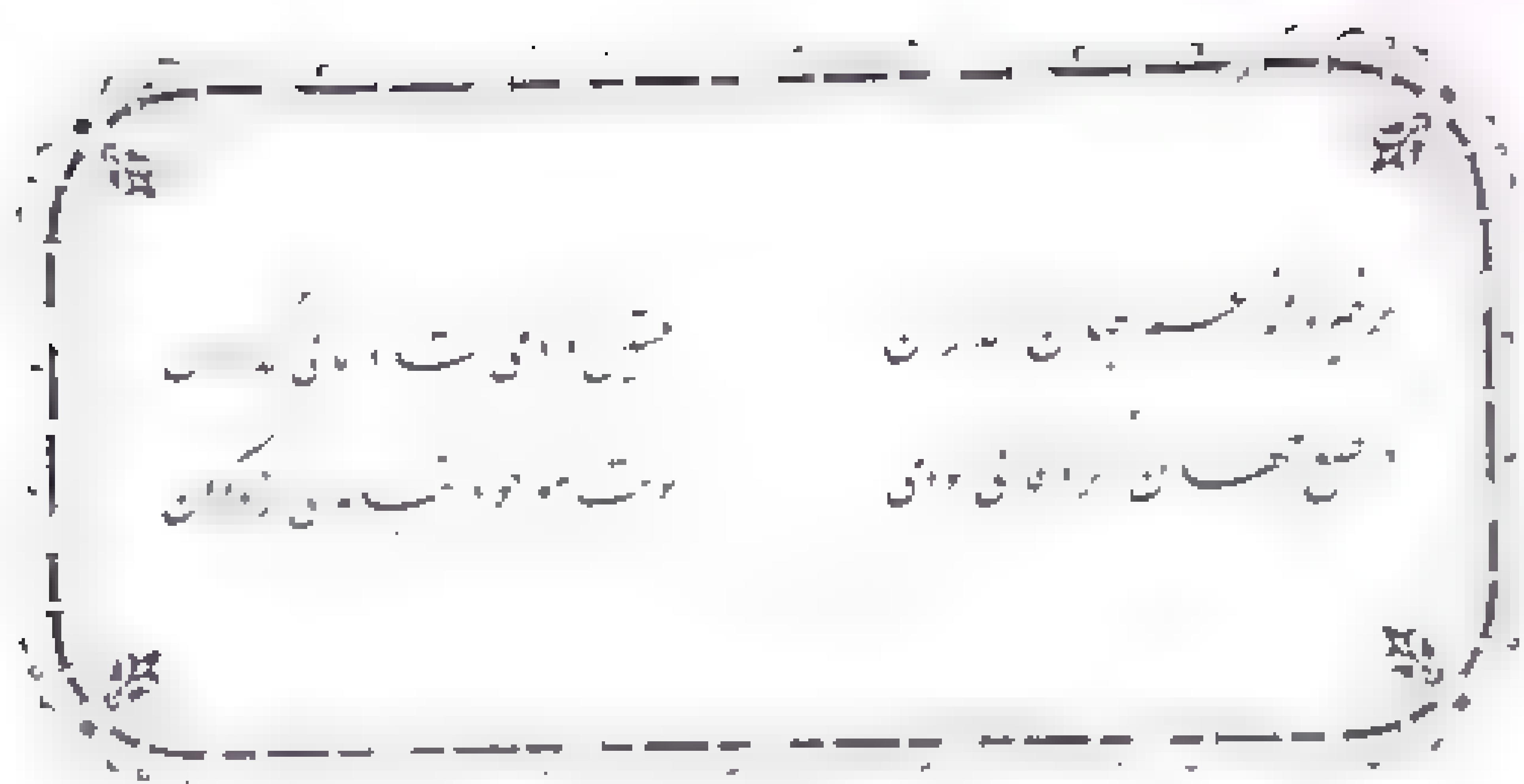
(3) even if a man is blind so, the state, and see this world of many intrigues and commotions. The kings, the nobles<sup>1</sup> and the lords are all great. The day. So far, looks like the moon in the months of rains.

Persian texts: Furughī 1-7

Verse translations

Prose translations

<sup>1</sup> The chiefs

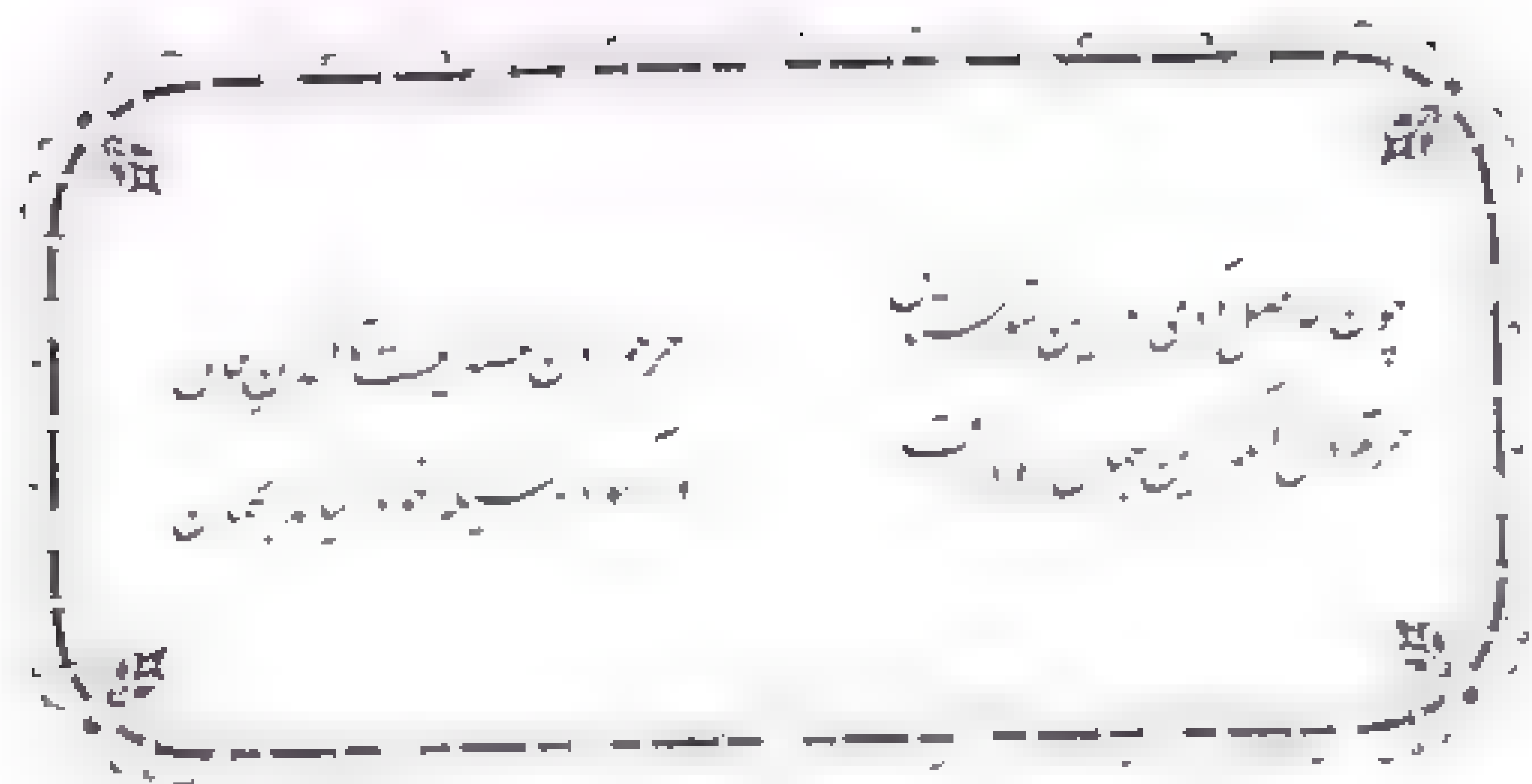


158. Rise and consume not the quiet of this passing world  
 Sit down & spread a screen where n. lay pass. & ...  
 were ... & ... & ... in the nature of the ...  
 the ... were ... & ... & ...

Persian lex.: Fought 158, Hedwat 124

Verse translations: FitzGerald 22, Whinfield 56b

Prose translations: McCarthy 550



- 39 Since the harvest of man in this salt-marsh<sup>1</sup> is nothing but pining away and drudgery,<sup>2</sup> happy is the heart of the one who has departed swiftly from the world, and at peace the one who never came to the work.

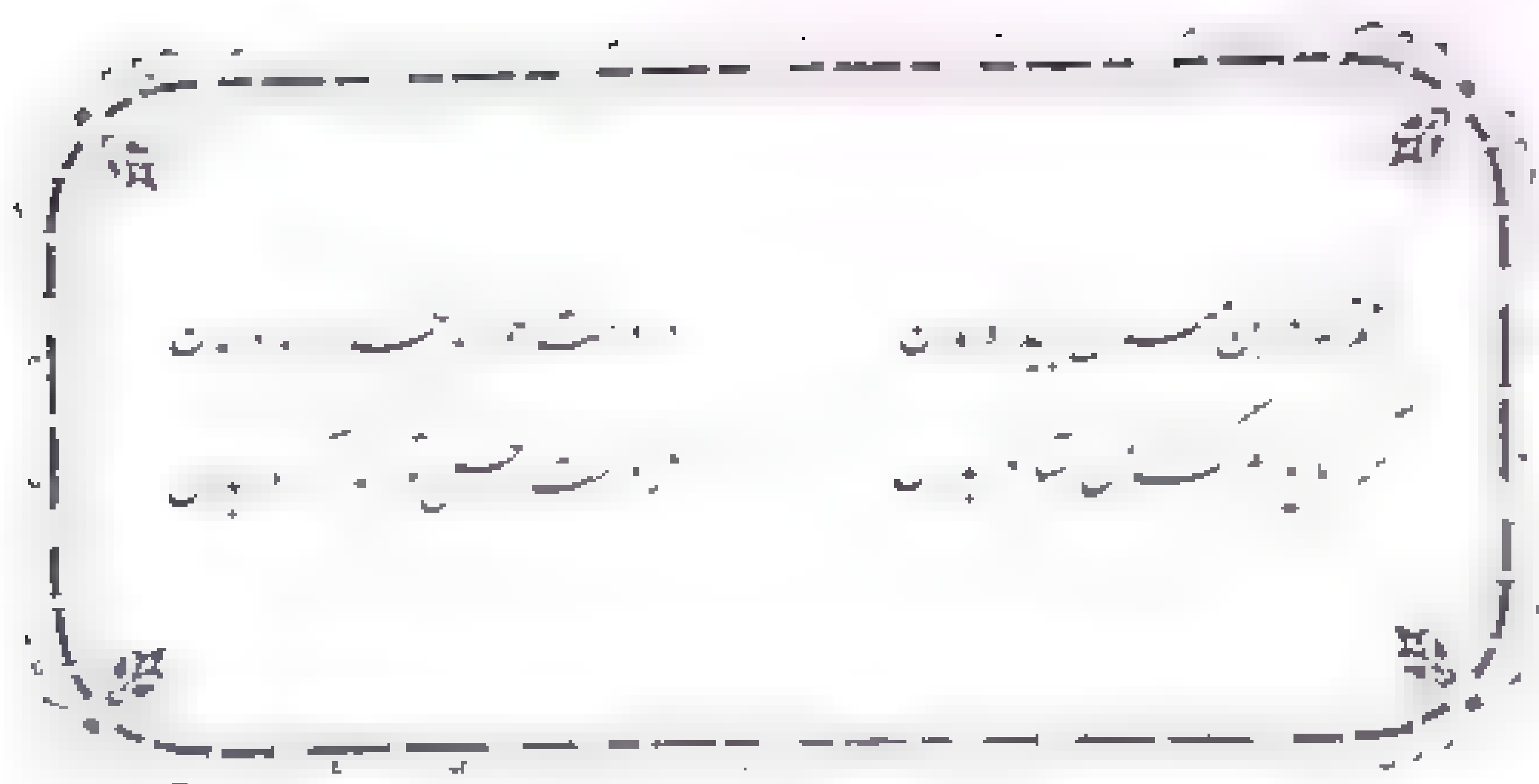
Persian texts: Faruqi 170, Hedayat 25

Verse translations: Whinfield 387

Persian studies: McAra 116, Afsar 14, Rieu 100  
 Christensen 112

<sup>1</sup> A metaphor, meaning this undesirable world.

<sup>2</sup> Another meaning of *lab-kandari* is "having the agonies of death" (cf. *lab-kandari* in *Shams al-Shaykh*), but the idiomatic expression that I have given here in this translation, that is "drudgery," if idiomatic expressions were not used as such when Khayyam was writing, should read: "is nothing but grieving till death."

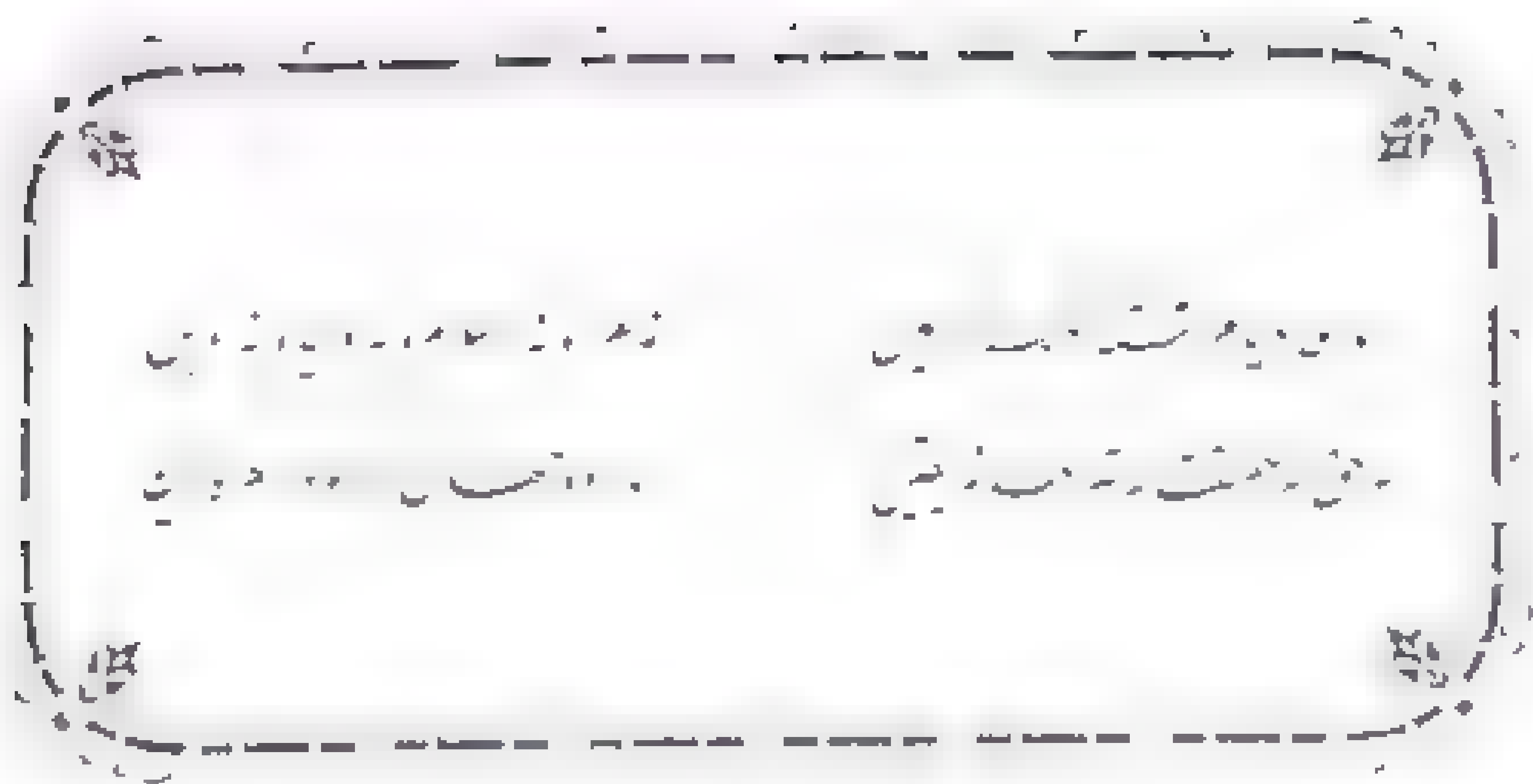


140. Even so — this ever — else — the look around —  
 shall be a tale — The son, to see many —  
 who can be free from the hand of death.

Persian text — Faruqi 140.

Verse translations

Prose translations

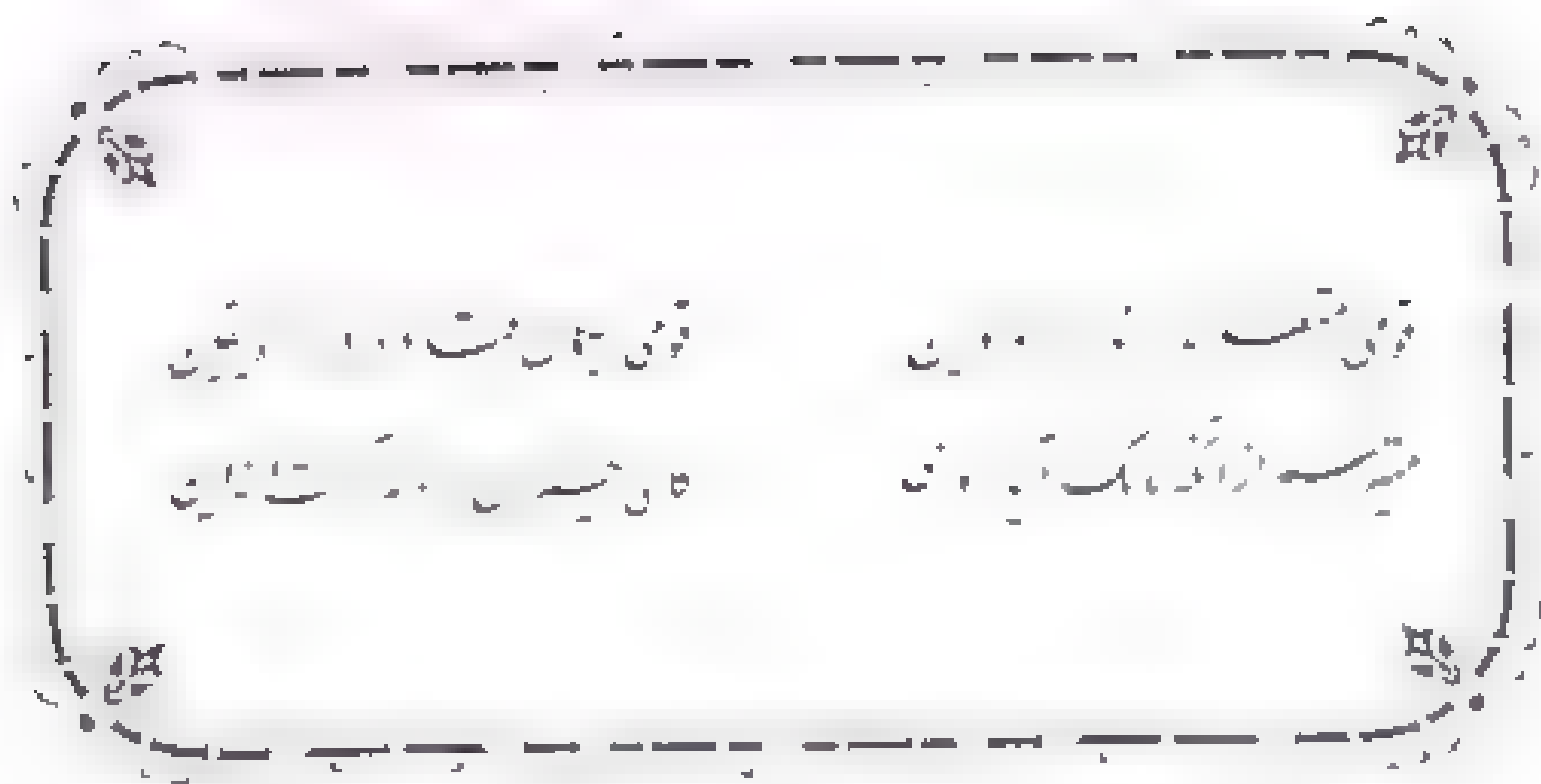


LAW KHA-SUFU, the sleeping world, the  
 HOWER, the sleep of Ismā'īl, the sleeping world  
 of the world, the world of the world, the world  
 worlds who has the courage for this?

Persian texts: Faruqi 1, 1; Hedayat 104  
 Verse translations: Whinfield 7, 7  
 Prose translations: McCarthy 7, 7





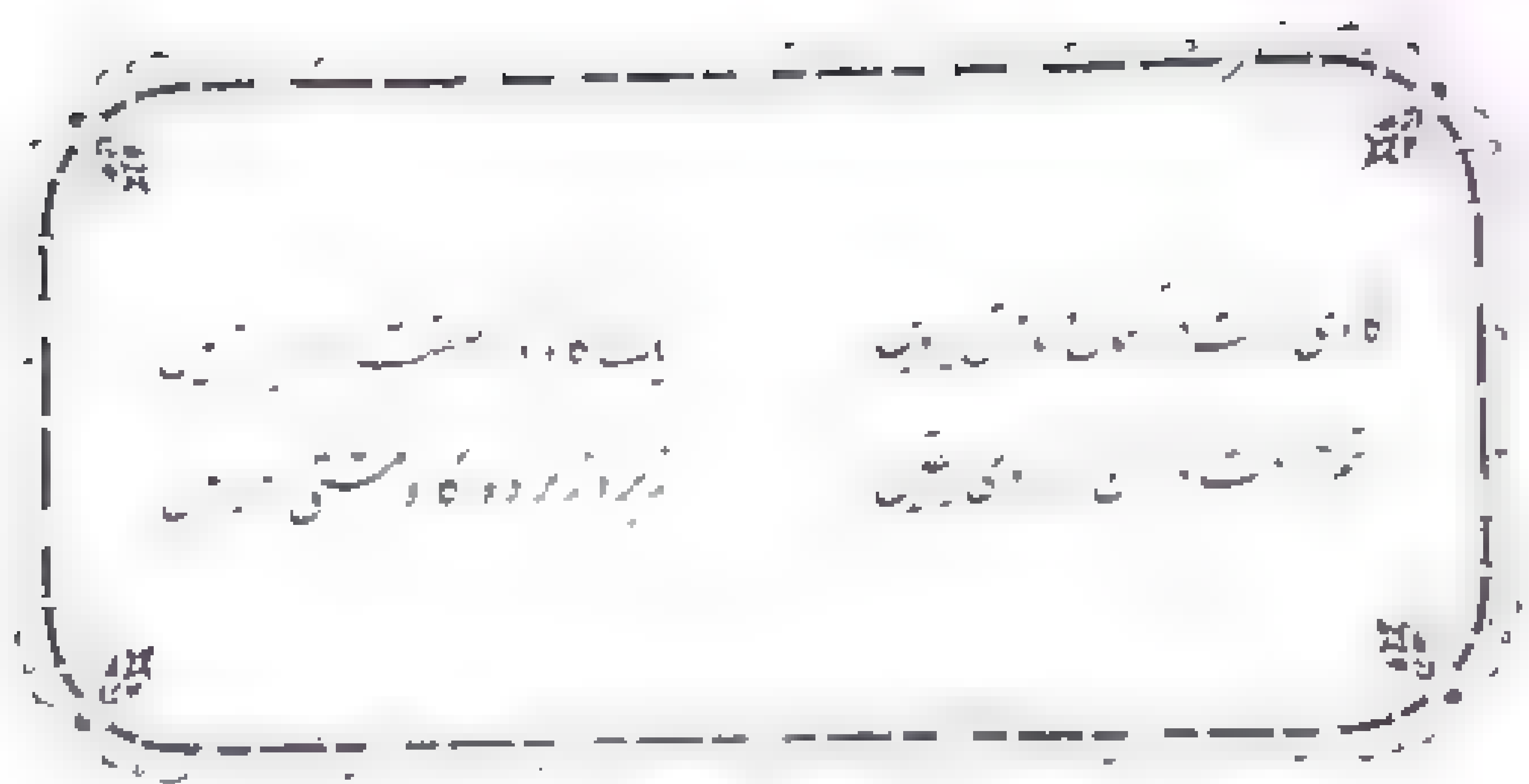


135. Some are musing along the path of religion. Some imagine that they are on the road to certitude. I fear that ~~that road is a mixture of both~~ that Original road is the road is neither this nor that.

Persian texts: Faruqi 135

Verse translations: FitzGerald 24, Whinfield 370

Prose translations: McCarthy 454, Rosen 250



- 44 Lauris is a bull in the sky who is not a Parvati. There is another bull named beneath the earth - Open your eyes of wisdom and behold see a list of asses under and over the bulls.

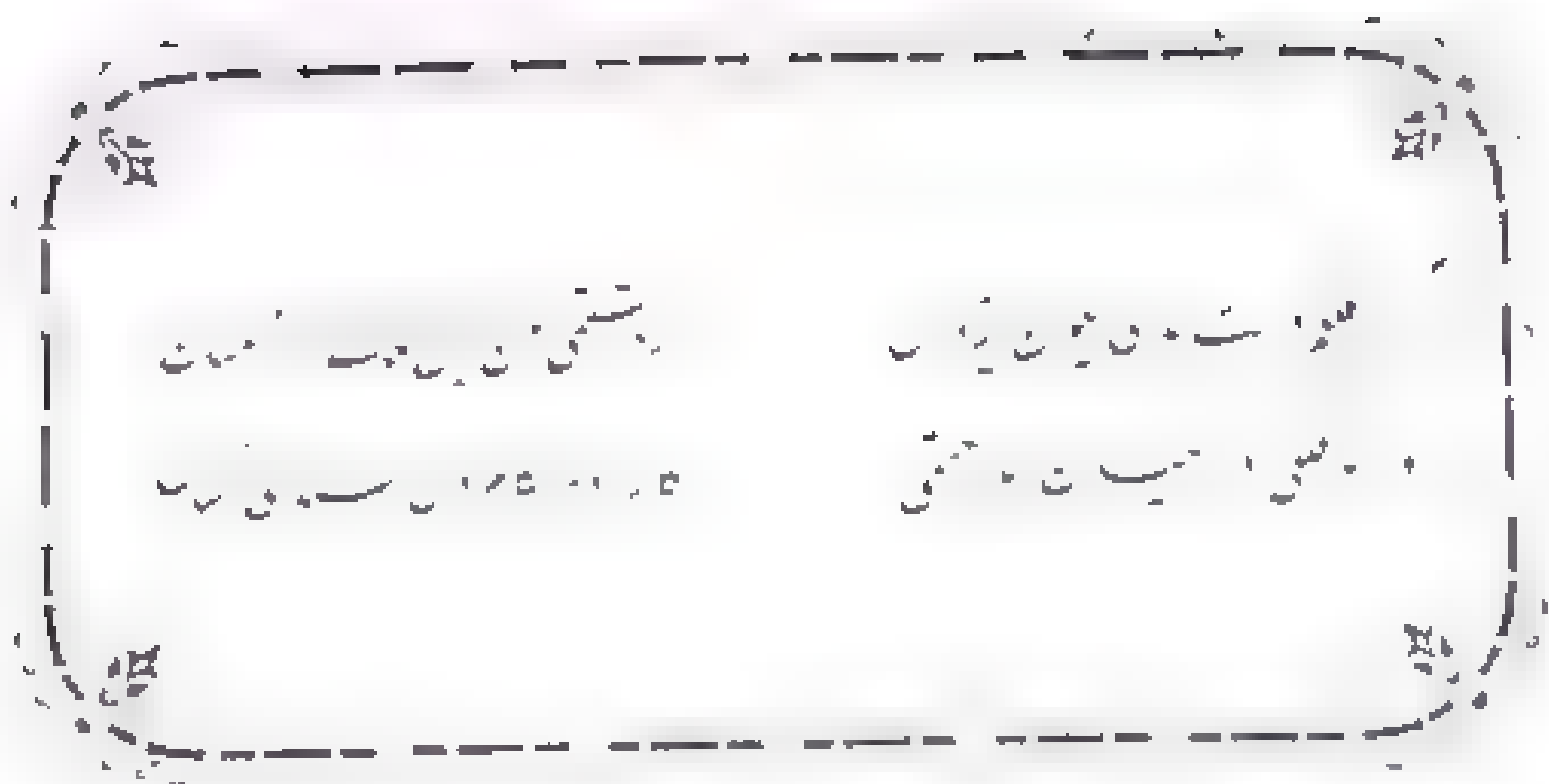
Persian texts: Furught 141, Hedayat 15

Verse translations: Whitfield 377

Prose translations: McCarthy 581

Lauris = bull = the second sign of the zodiac

It is said in the ancient legends that there is a bull that bears the earth on its horn. Khayyam is referring to this one in the second hemistich of this quatrain.

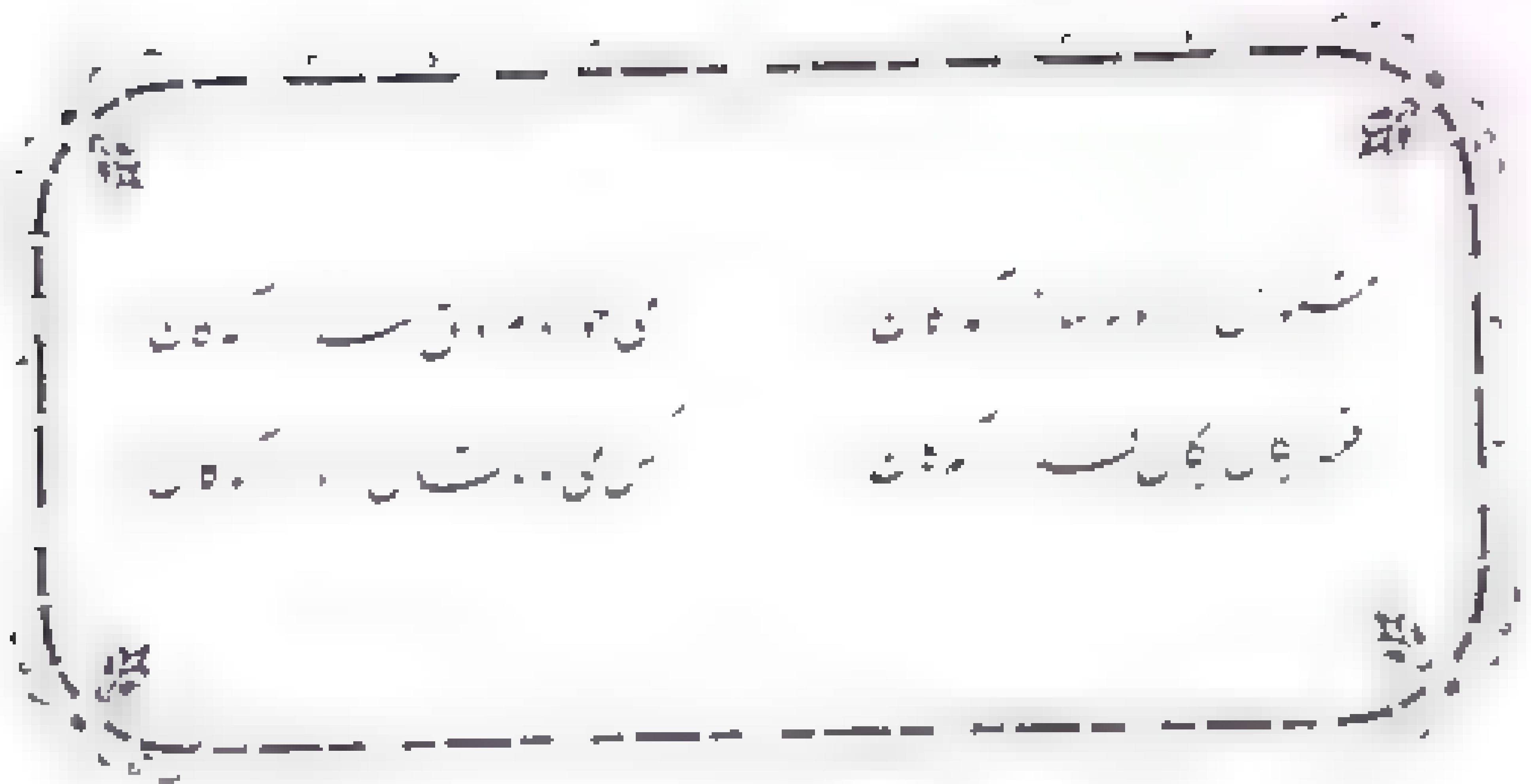


- 45 If I could, make a heaven like God, I would destroy this heaven. But, now I would go back another heaven that the man could easily gain his heart desire

Persian texts: Farugh 145, Hedayat 25

Verse translations: FitzGerald 75, Whinfield 376

Persian text in: McColl 1977, Rose 1977, Arberry CB 10

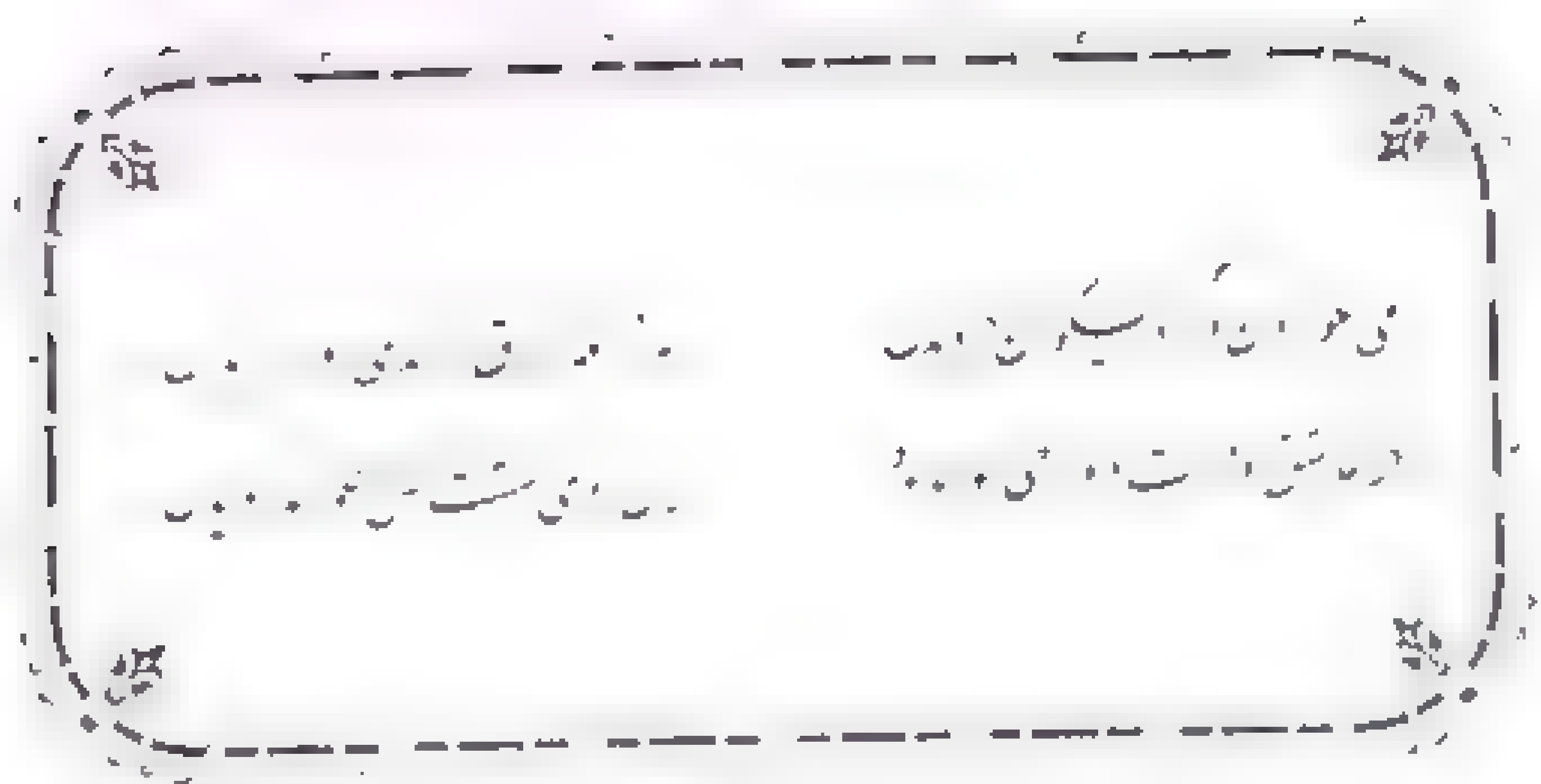


146. Don't listen to the time servers. Ask for each other for those who have come in embroidered robes. Those who came exalted departed one by one. No one asks the address of those who returned.

Persian texts: Furaghi 146, Dashti 15

Verse translations

Prose translations



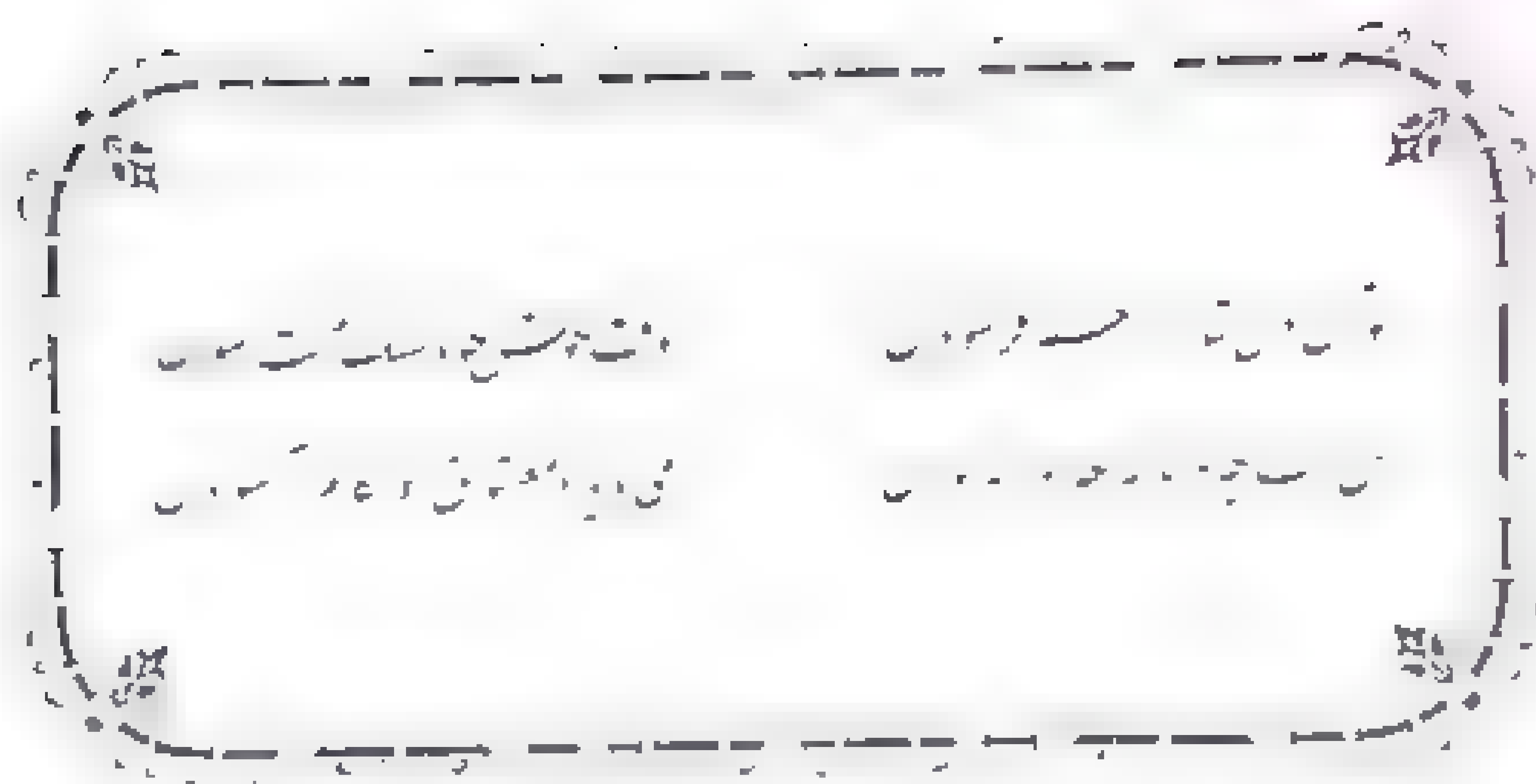
- 4- To drink wine and to go around the beautiful ones is better than to pretend devotion with hypocrisy. If the lovers and the uppers should go to the lower then will see the face of paradise.

Persian texts: Faruqi 147

Verse translations: Whinfield 581

Prose translation: Al-Ghazali 73, 111; Avicenna 147; Rumi 200

Arberry CB 155

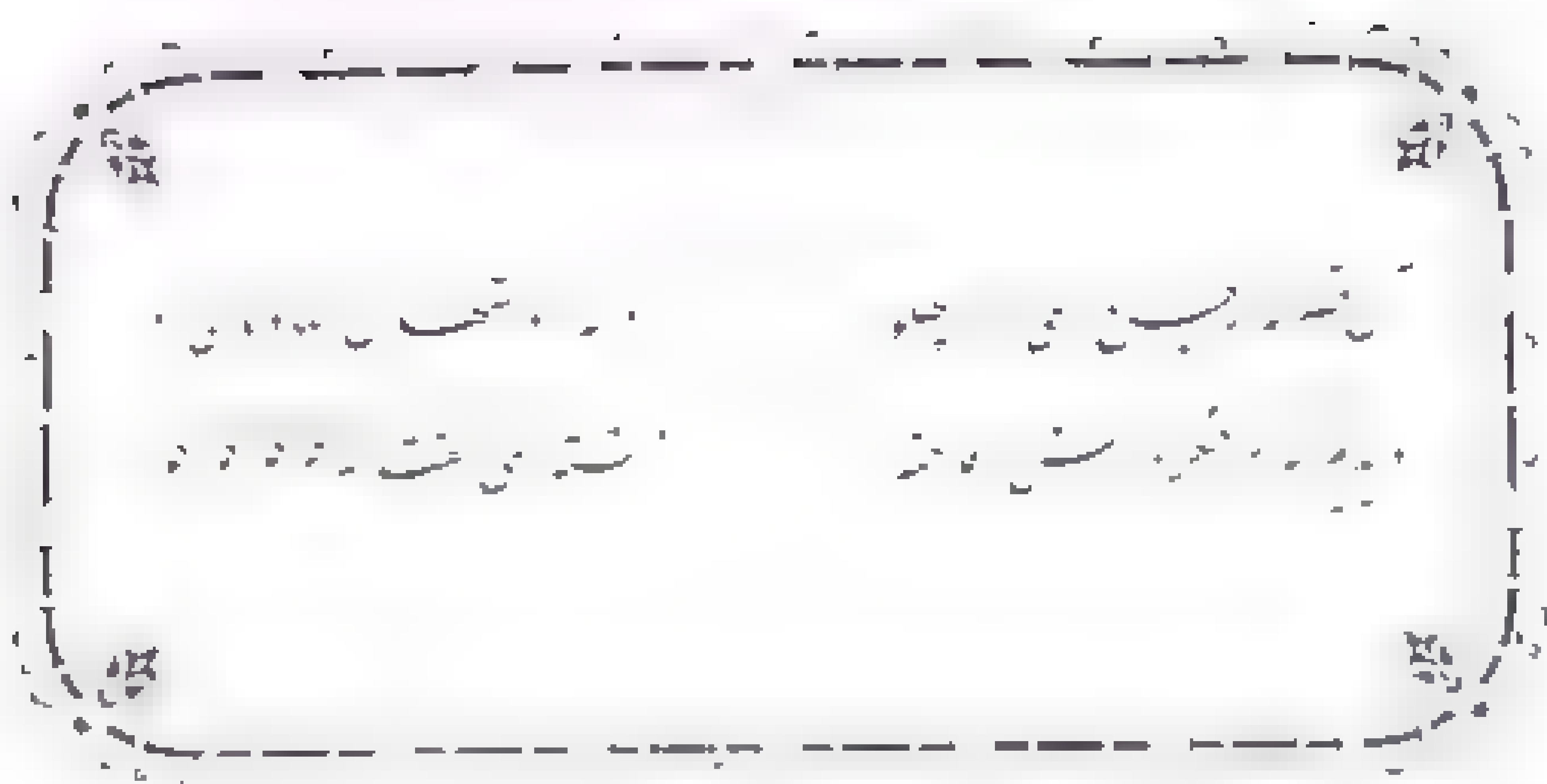


146. One cannot clank a joyous heart with sorrow. One cannot clank one's happy mind against the stone of fate. Who can foresee what is to be? Here must be who are the beloved and rest after satisfied desires.

Persian texts: Faruqi 146

Verse translations: Whitfield 582

For more on this poem, see the entry for "The Nightingale" in the Persian Literature of Iran section.



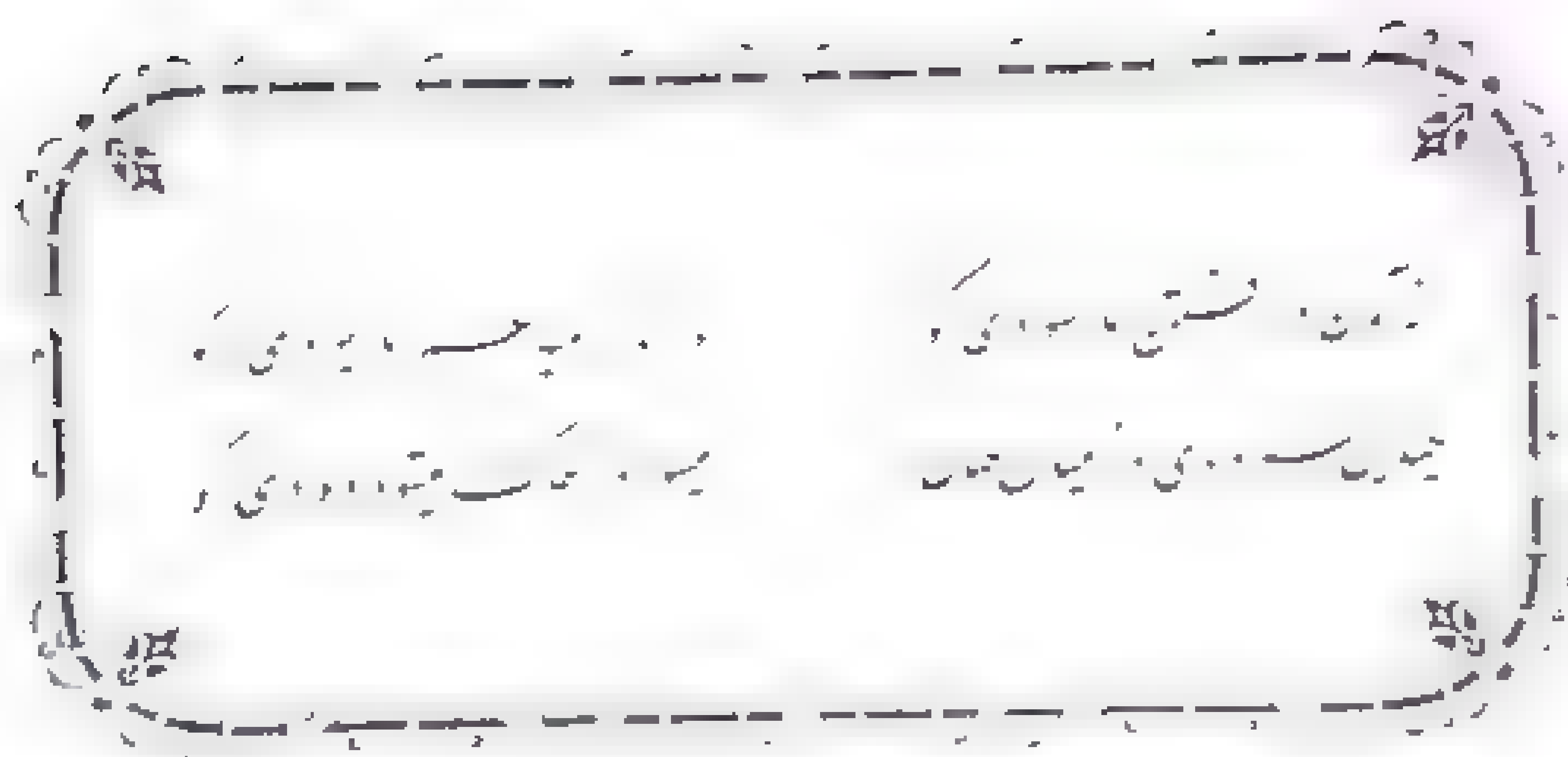
- 140) You, pale cow, passed through as sad as I, still, varied of  
 couch and woods whose threshold kags turned their  
 faces, as a wing dove sitting on its parents, and  
 it was crying "coo coo, coo coo!"<sup>1</sup>

Persian texts: Faruqi 140, Hecavat 50, Dastur -

Verse translations: Winfield 302

Prose translations: McCarthy 54, Rosen 257, Christensen 115

<sup>1</sup> Coo-coo is the verbal imitation of cooing of a dove. Also, coo means "where".



130. What is the good of our coming and going? And what is the new of all the warped of our life's hope? So many heads and hearts of the lovely ones of the world are burning and turning to dust. Where is a sigh?<sup>2</sup>

Persian texts: Furugh 150, Hedavat 18

Verse translations: Whitfield 395

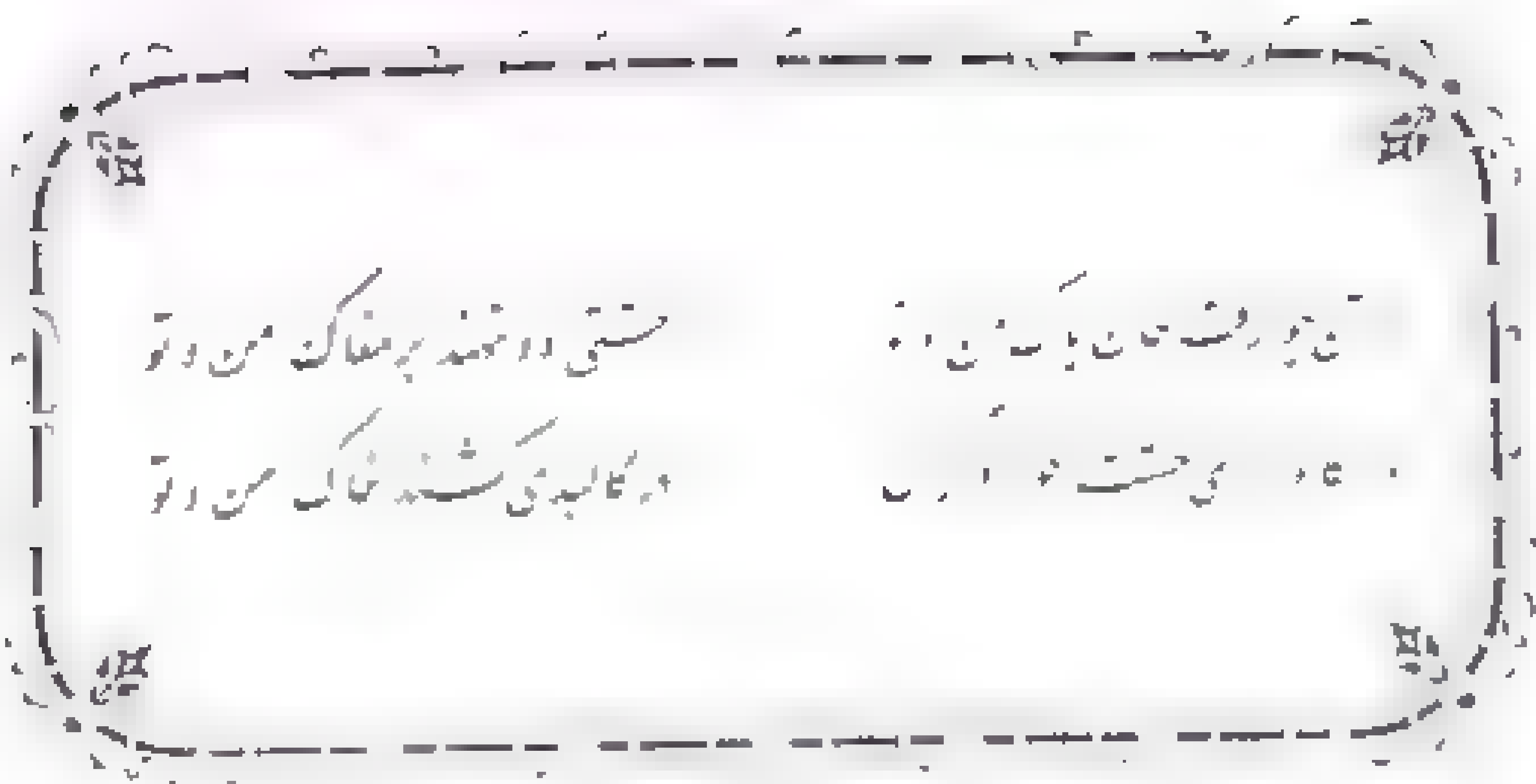
Prose translations: McCarthy 300?, Heron-Allen 150, Rosen 259.

Christensen 114, Arberry CB 19

<sup>1</sup> Birth and death

<sup>2</sup> Literally *du /* means "smoke," and figuratively "sigh."



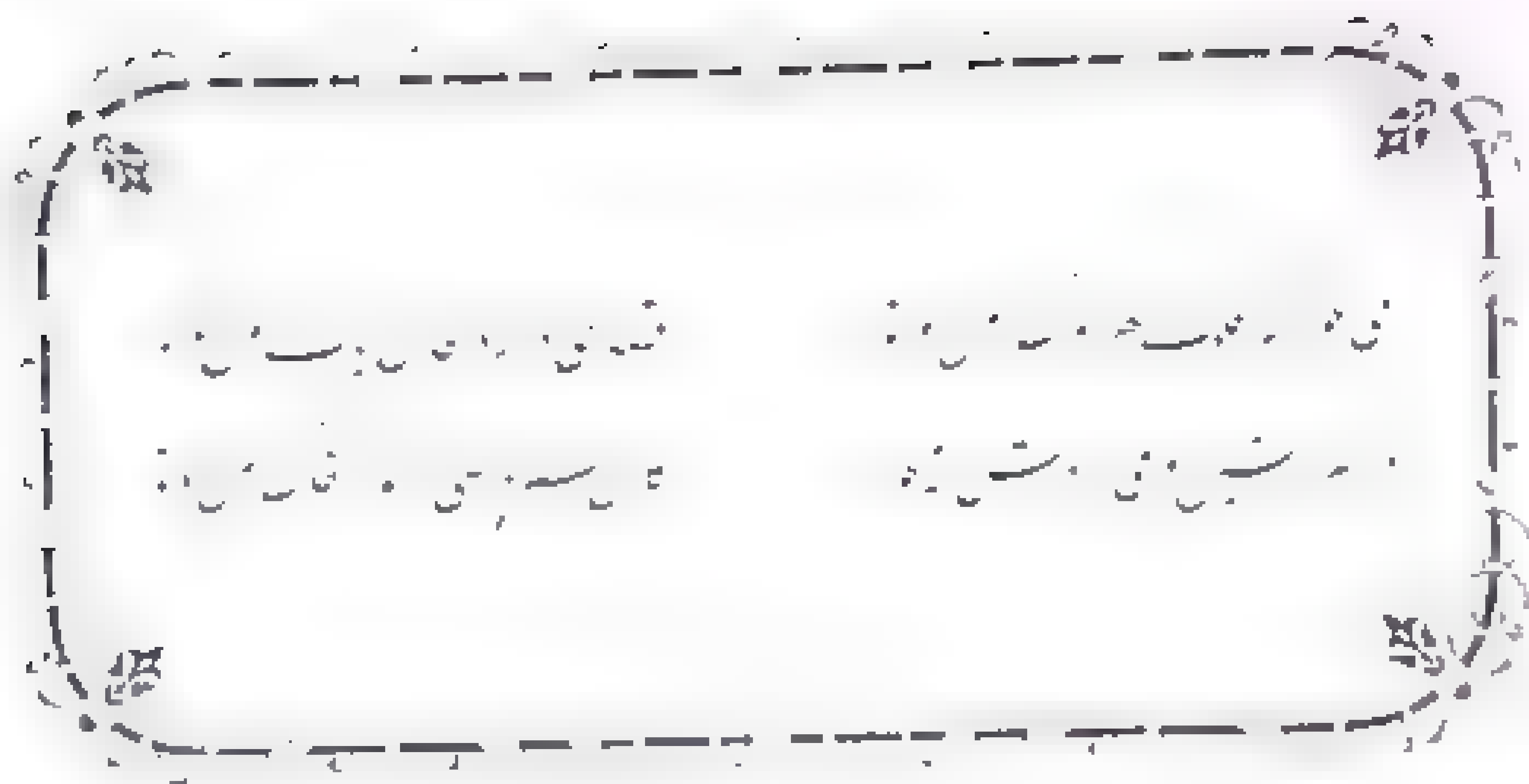


- 171 Once dead the lox have departed my pure soul and  
 yours, they will lay a couple of bricks upon my dirt  
 and yours. Then, for the bricks of the graves of others  
 in a frame they will mould my dirt and yours.

Persian texts: Faruqi 151, Hedayat 57

Verse translations: Whinfield 391

Persian translation: McCord 39, Resor 63, Arden (B) 29

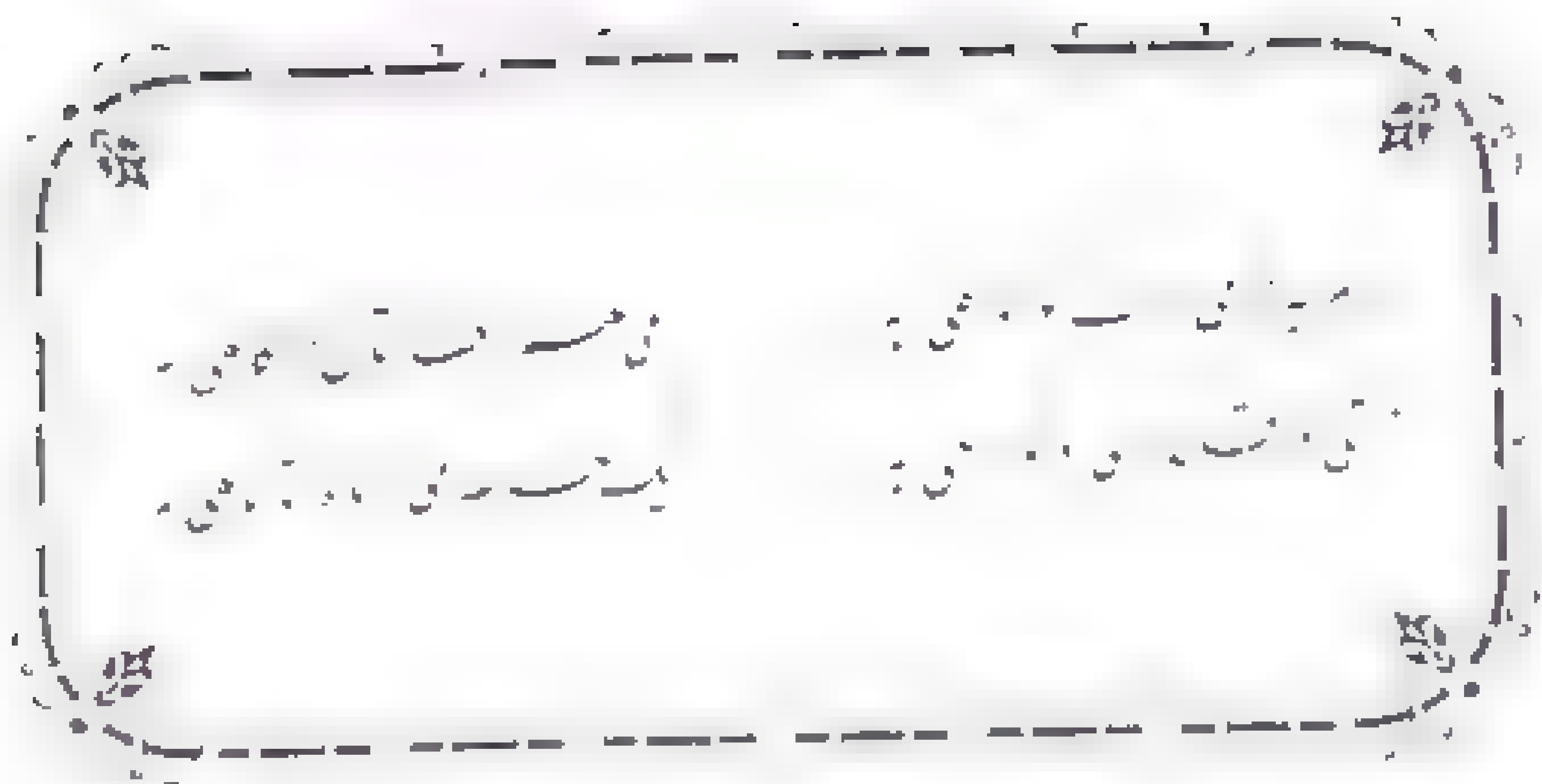


17. Drink wine, for to destroy me and thee, heaven has a plot against the innocent soul of me and thee. Sit on the grass and drink clear wine, for this grass will spring many times from the dust of me and thee.

Persian texts: Furugh 152, Hedayat 64

Verse translations: Whinfield 390

Persian text: M. C. 11 v. 35, H. 10, A. 11, 2, R. 1, N. 11 and 262, Christensen 35, Atberry CB 90



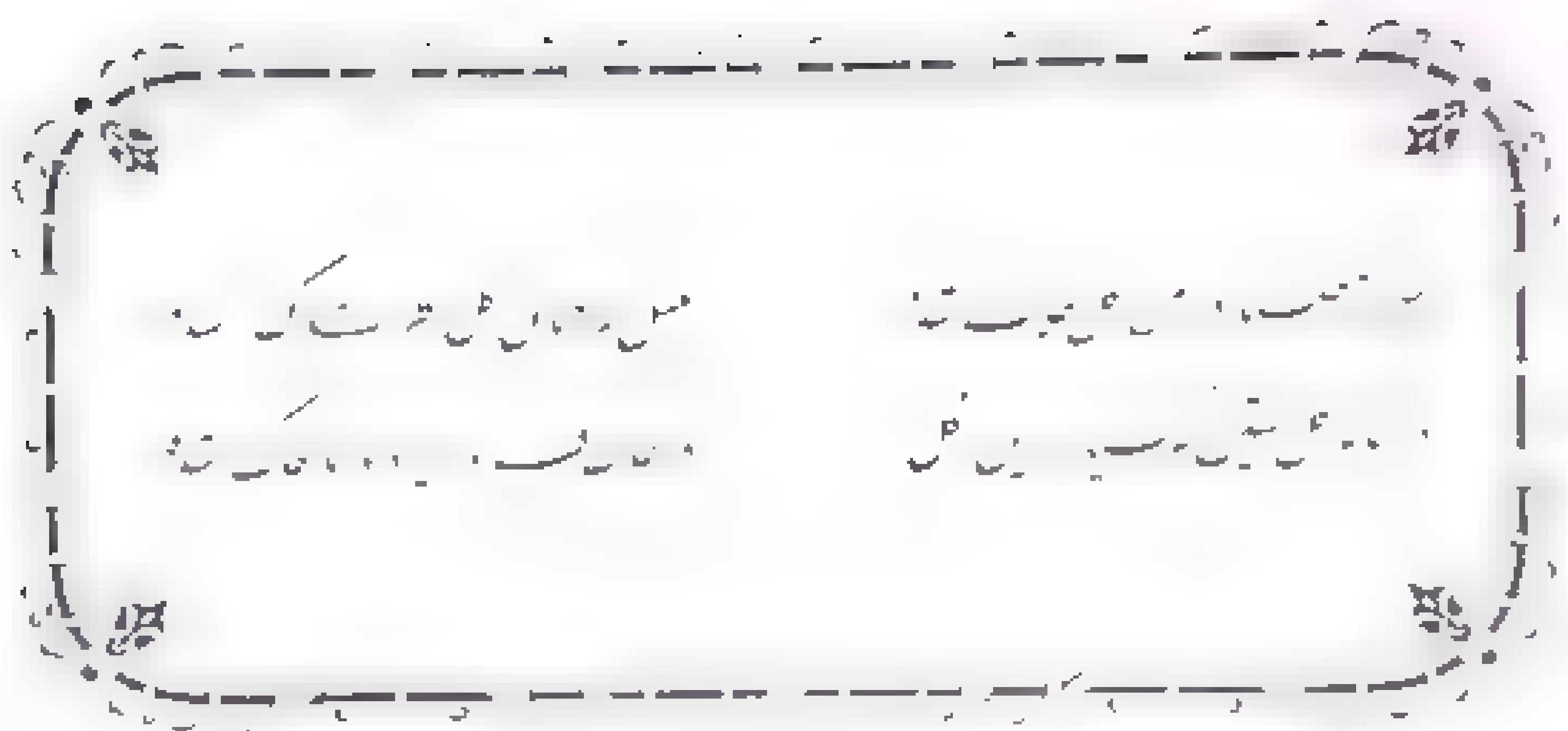
17. To be slain or, extending else out wine is best. Wine,  
 as it is, the heart of the beautiful pavilion ideas is  
 best. The kindness, living like the wanderer, and not a  
 best is best. From the moon above to the fish, was a  
 draught of wine is best.

Persian texts: Faruqi 153

Verse translations: Whinfield 101

Persian translations: McColl 101, Heron Allen 137, Rieu 20

Christensen 10, Arberry CB 82



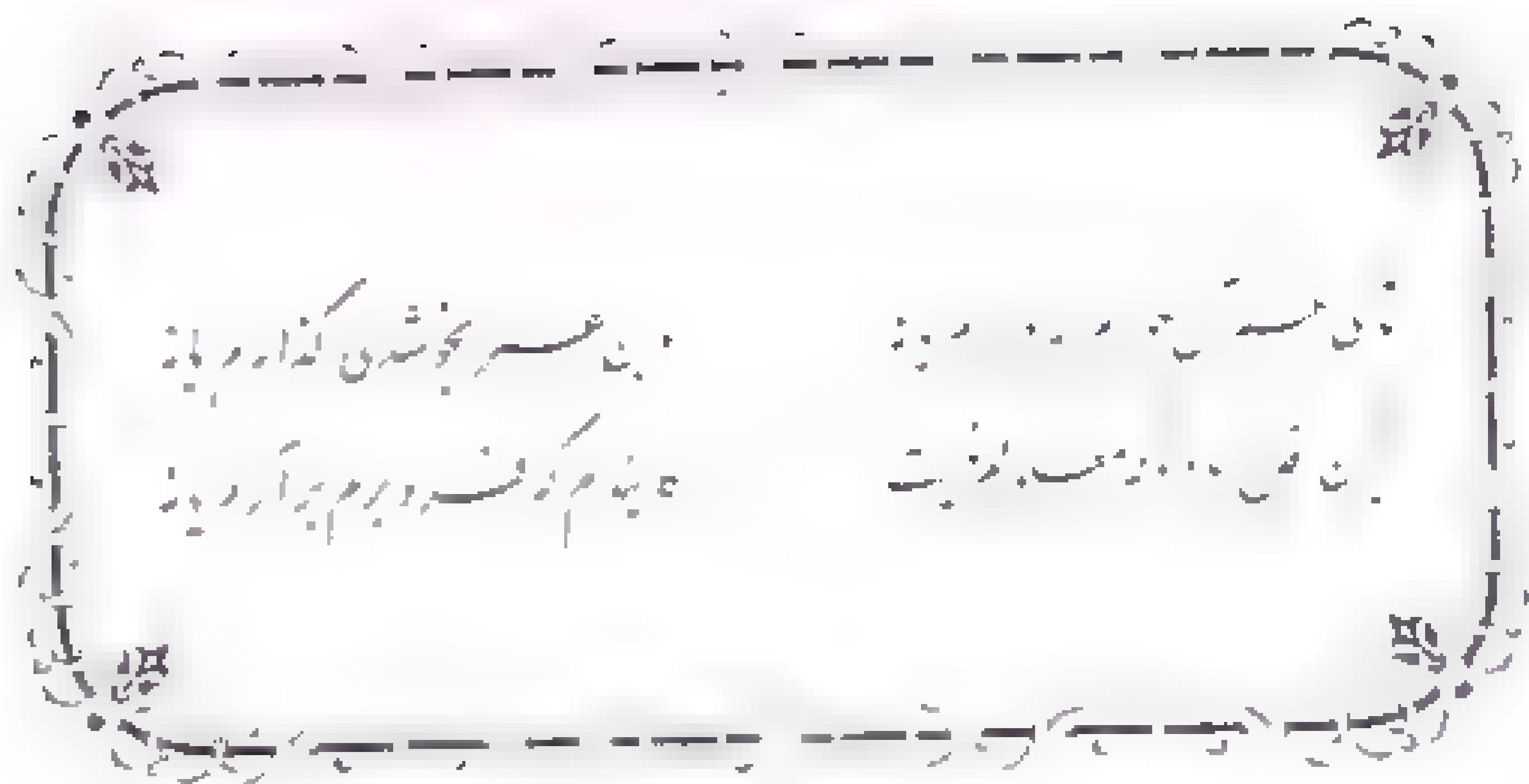
- 14 Belah the scent of the rose is from a *ho zojiv*, and the nightingale is met because of the beauty of the rose. Sit in the shade of the rose, for many times this rose will fall upon the dust when we have become dust.

Persian texts: Faruqi 154, Hedayat 60

Verse translations: Whitefield 414

Prose translation : McCarthy 405, Heron-Allen 155, Rosen 270.

Arberry CB 50

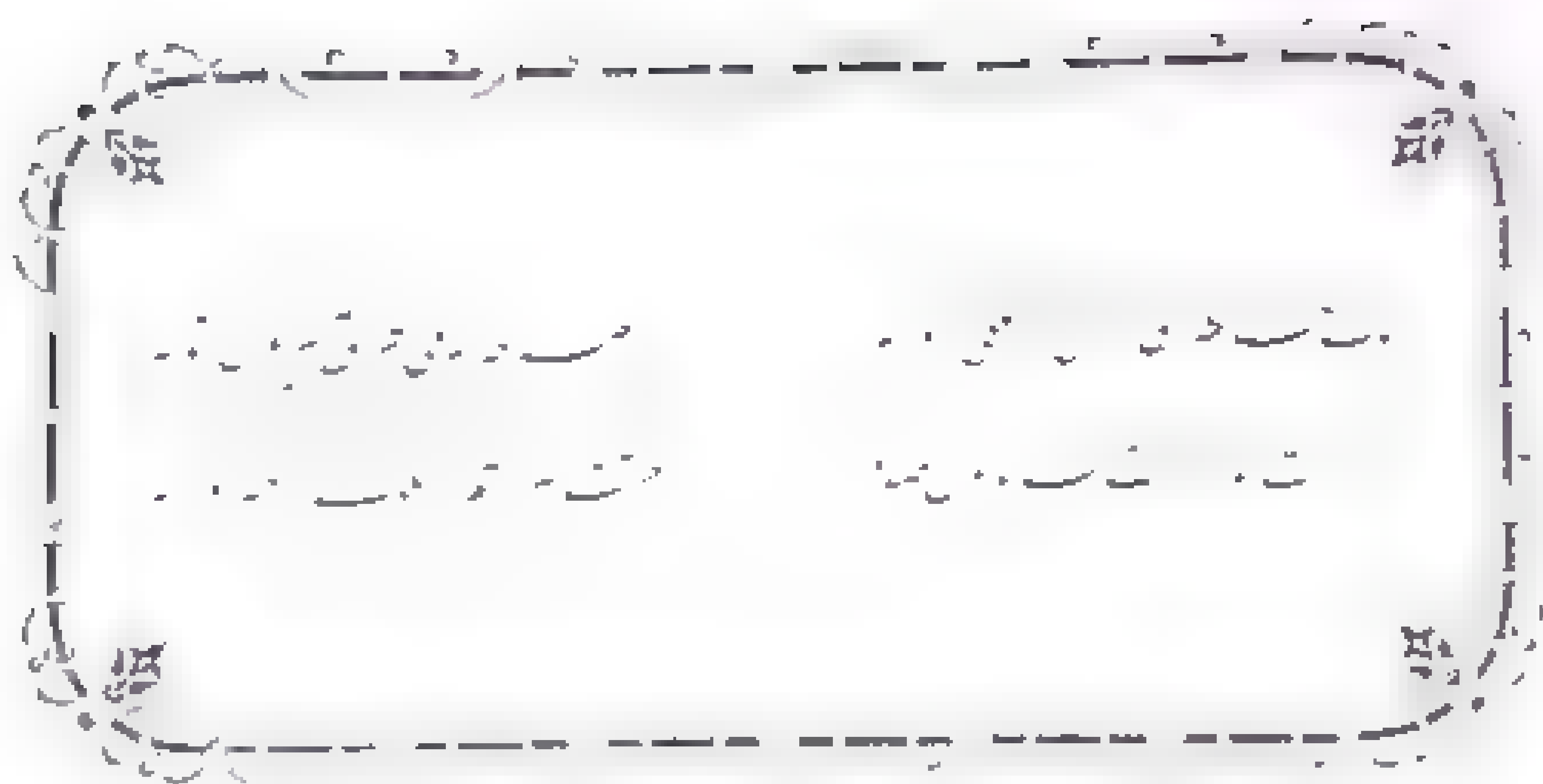


7. How long should I grieve over whether I have or not  
 and whether I should spend this life with a merry heart  
 or not. Till the bowl of wine, for I do not know whether  
 I will breathe out the breath that I now breathe in  
 or not.

Persian texts: Furugh 157, Hedayat 157, Dastu 55

Verse translations: Whinfield 411

Persian text: Al-Ḥafīẓ, p. 114; Henry Arundell Ross, 172



- [illegible]

Persian texts: Lurugh 156

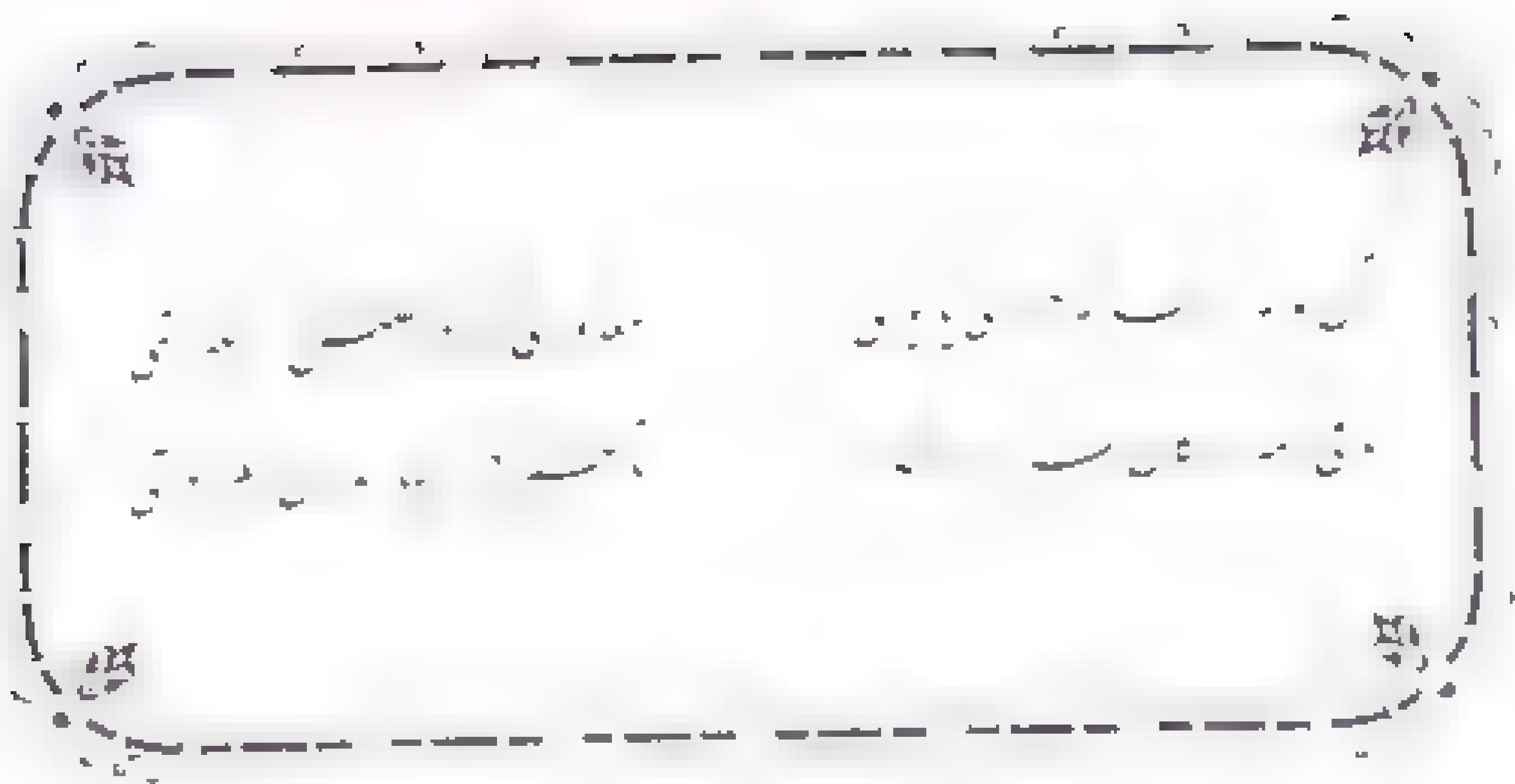
Verse translations:

1. *Alcibiades* 120d1-121a10

One of the Persian kings of the Pishkadian Dynasty. He overthrew Dabih.

Kas-khustan was one of the Persian kings of the Kayani Dynasty. He was the grandson of Kai-Kasius and Afrasiab. After ruling successfully for many years, he went to a high mountain together with several of his cons-

[illegible]

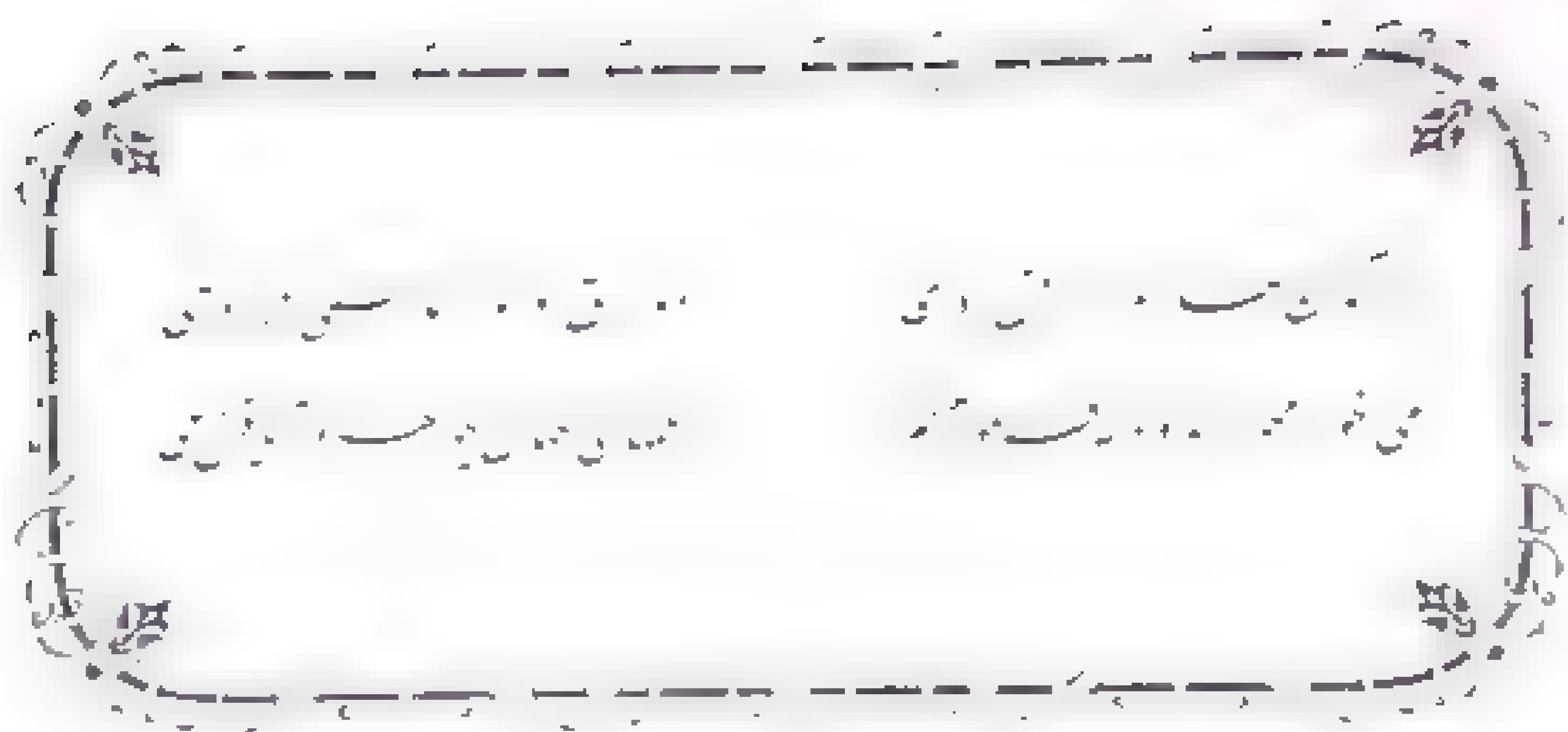


1. If you try to seek that much of the worldly substance that  
 you eat or wear you are exposed. The punishment of  
 hell is for you to be cooking it. Beware that you do  
 not sell your precious life for it.

Persian texts: Faruqi 157, Dastgiri

Verse translations:

Prose translations: Rosen 283, Arberry CB.74



- 150 By the coming of spring and the going of winter, the leaves of the book of our life keep turning over. Drink wine, O my friend, for the philosopher has said: The sorrows of the world are like poison and wine its antidote.

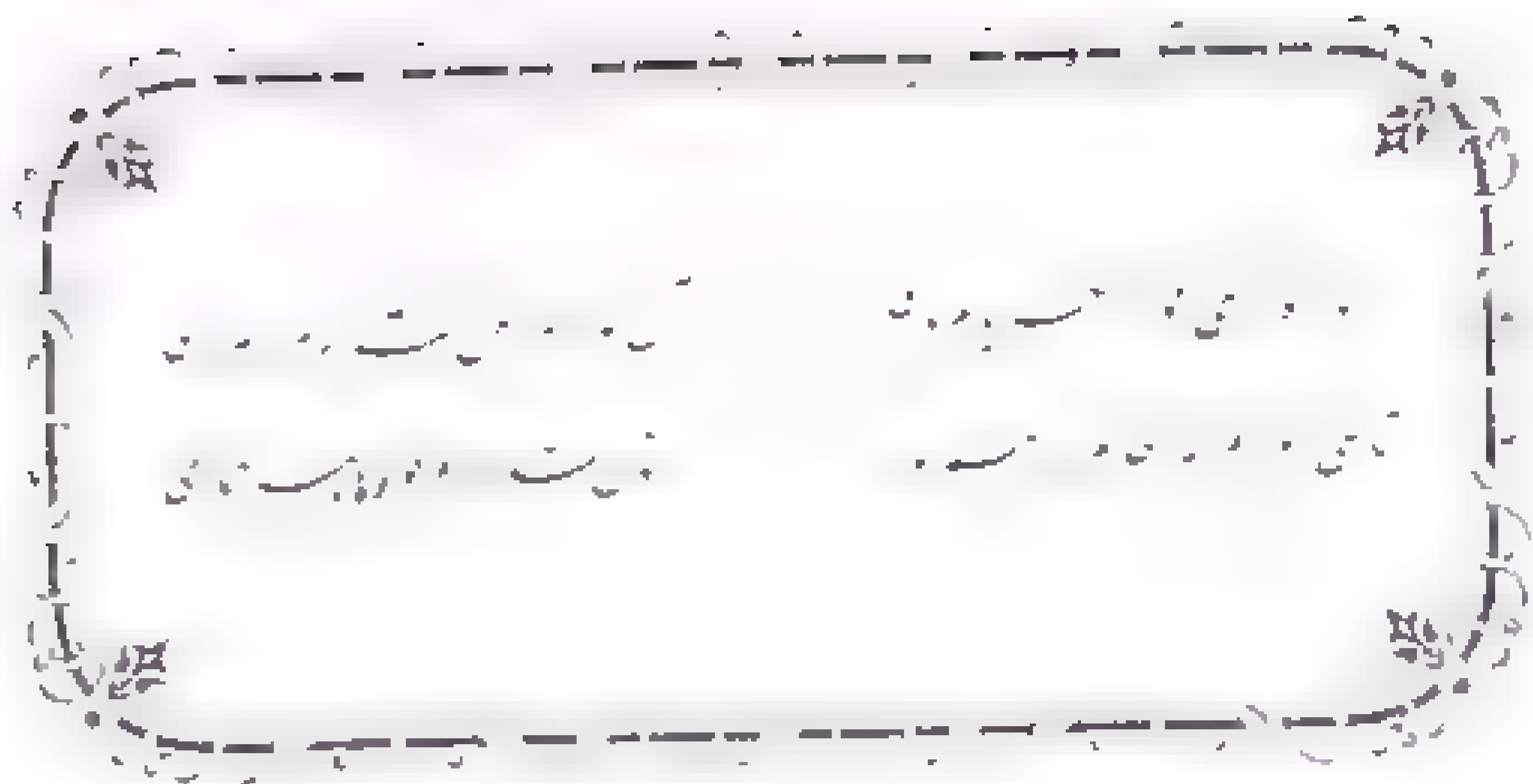
Persian texts: Furugh 158, Hedayat 128

Verse translations: FitzGerald 8, Whinfield 144

Prose translations: McCarthy 7–9, Rosen 286, Christensen 121, Arberry CB 112

<sup>1</sup> Literally, the tenth month of the solar year. Hence, winter



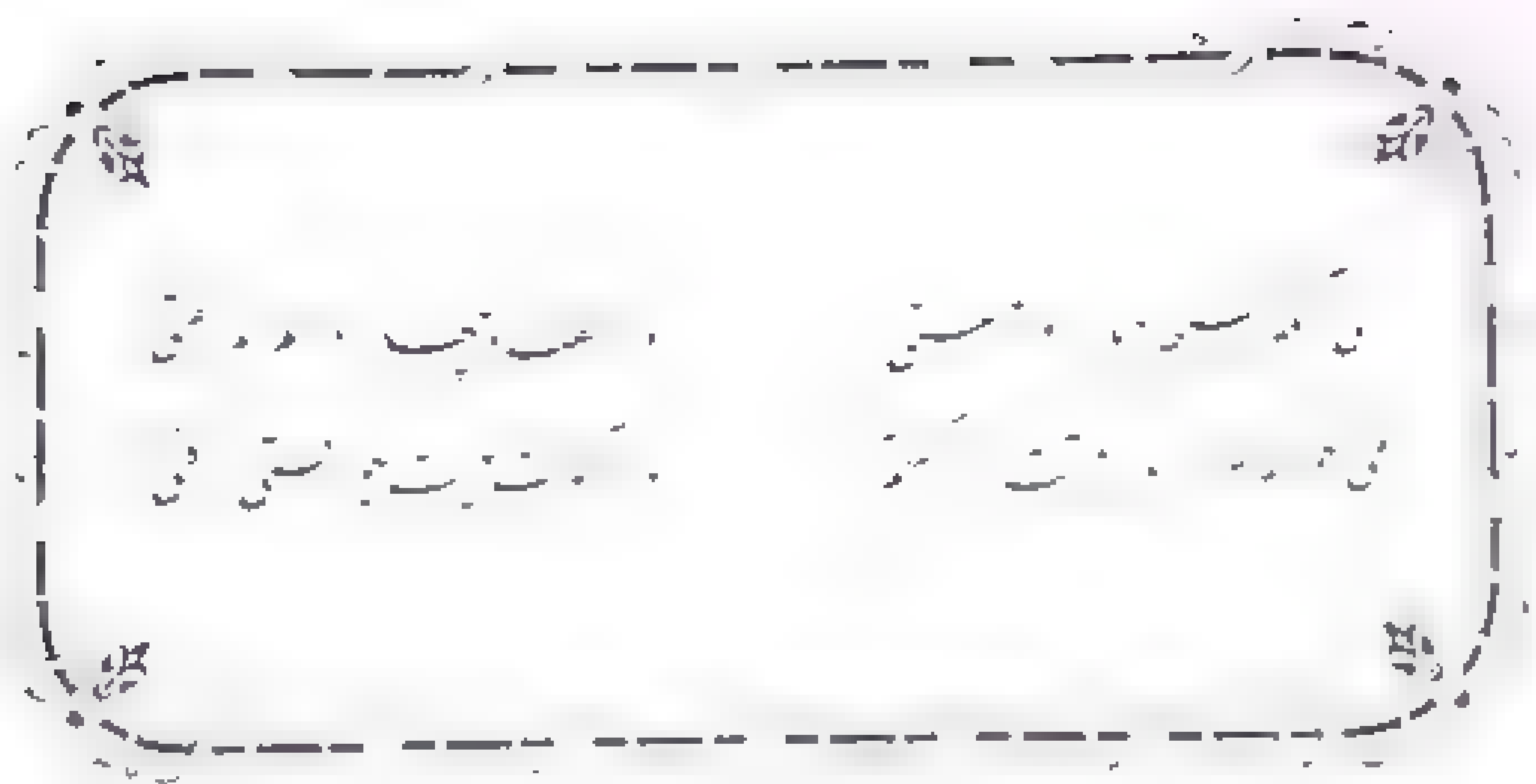


159. I saw a potter and I saw a pot, and it was spoke of  
 very mysteriously. 'It was a king,' it said, 'and I had a  
 golden bowl. Now I am the potter of a white-silver

Persian texts: Faruqi 159, Dabiri 45

Verses translation:

Prose translations:



100. O, how vain are the result of the four<sup>1</sup> and seven<sup>2</sup> and  
 how the seven<sup>2</sup> and four<sup>1</sup> always in vain! Drink wine  
 for I have told thee a thousand times before, "There is no  
 remaining in thee." Once in vain I say, "Drink all wine."

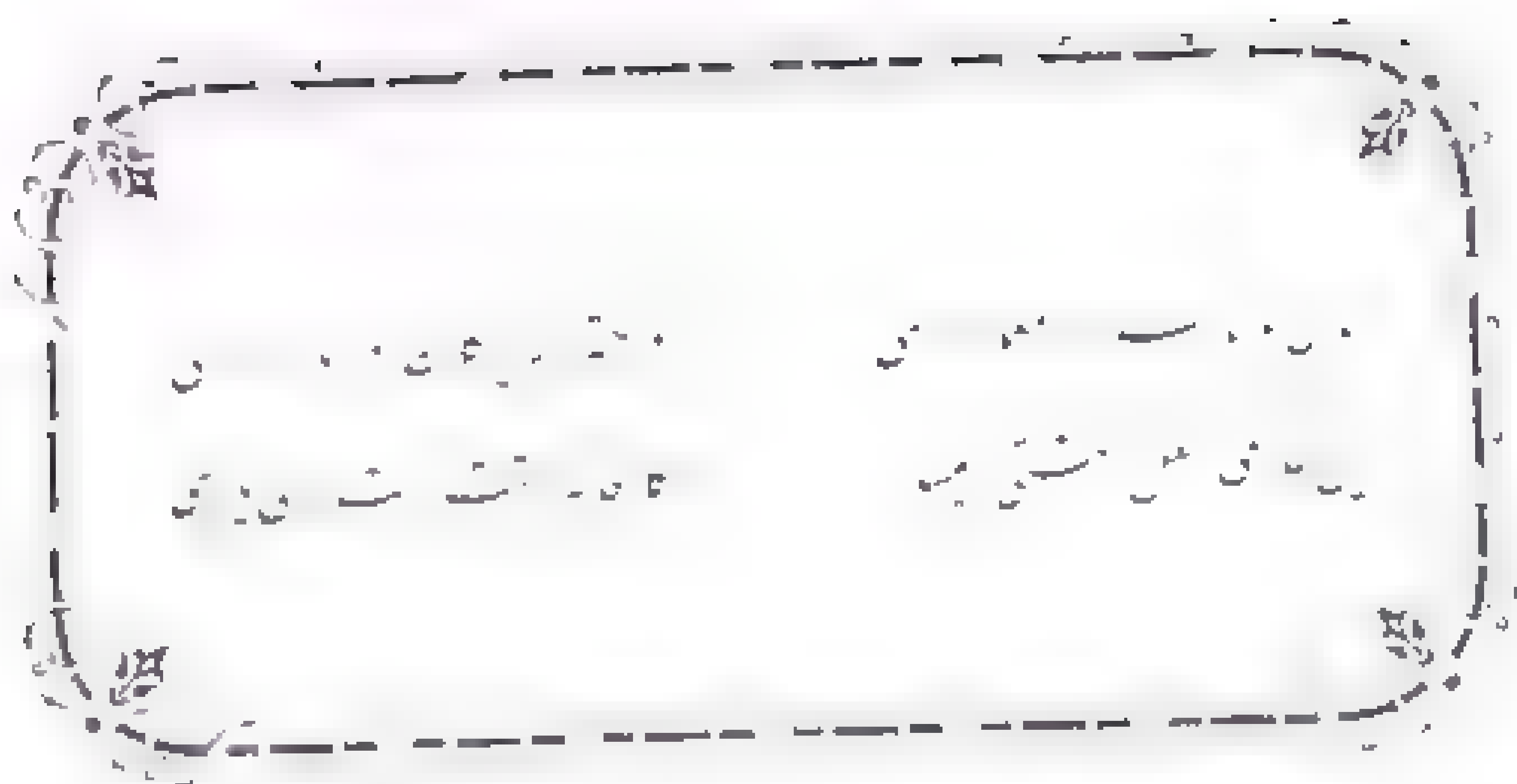
Persian texts: Furugh 100, Hedavat 29, Dastu 15

Verse translations: Whinfield 151

1 — — — — — M. C. 1. v. 45 R. 50. XIII. C. 1. 50

<sup>1</sup> The four elements, earth, water, air, and fire

<sup>2</sup> The seven planets



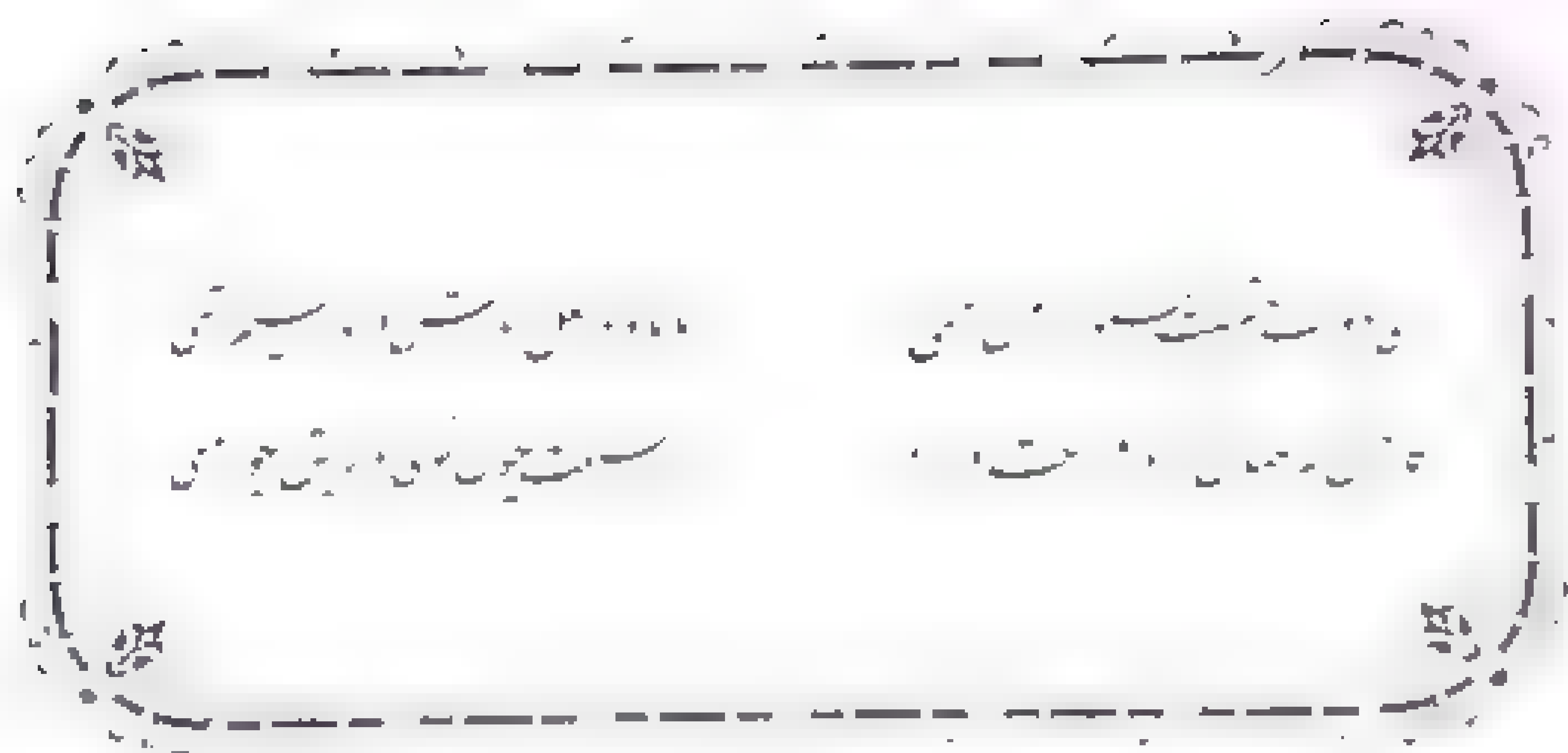
101 (O heart, thou wilt not grasp the secrets of the angels,  
 thou wilt not grasp the wit of the wise and clever ones.  
 Fashion a paradise here with ruby wine for, when  
 paradise is, thou mayest or mayest not reach

Persian texts: Furugh 101, Hedayat 4, Dashti 49

Verse translations: Whinfield 427

Prose translations: McCarthy 5-5, Heron-Allen 143, Rosen 295,

Christensen 37

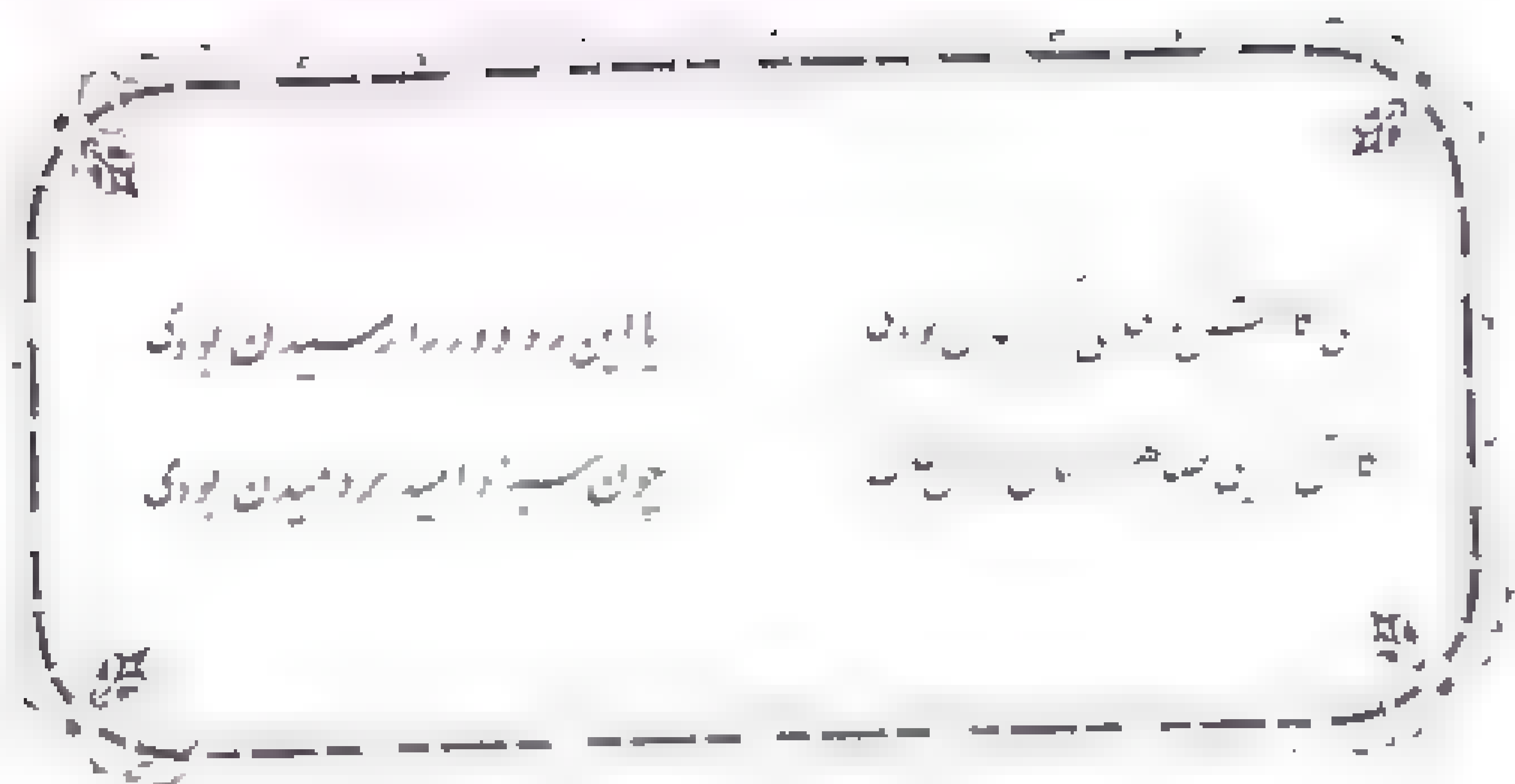


- 162 O friend, thou, a world-stuttering man, / For only you  
 and a heaven with a fair body / For me (Ode VII).  
 fashioned the world has no concern for the mustaches  
 of such as you and the beard of such as me.

Persian text: Furugh 162, Dastgiri 52

Verse translations:

Prose translations: Rosen 521

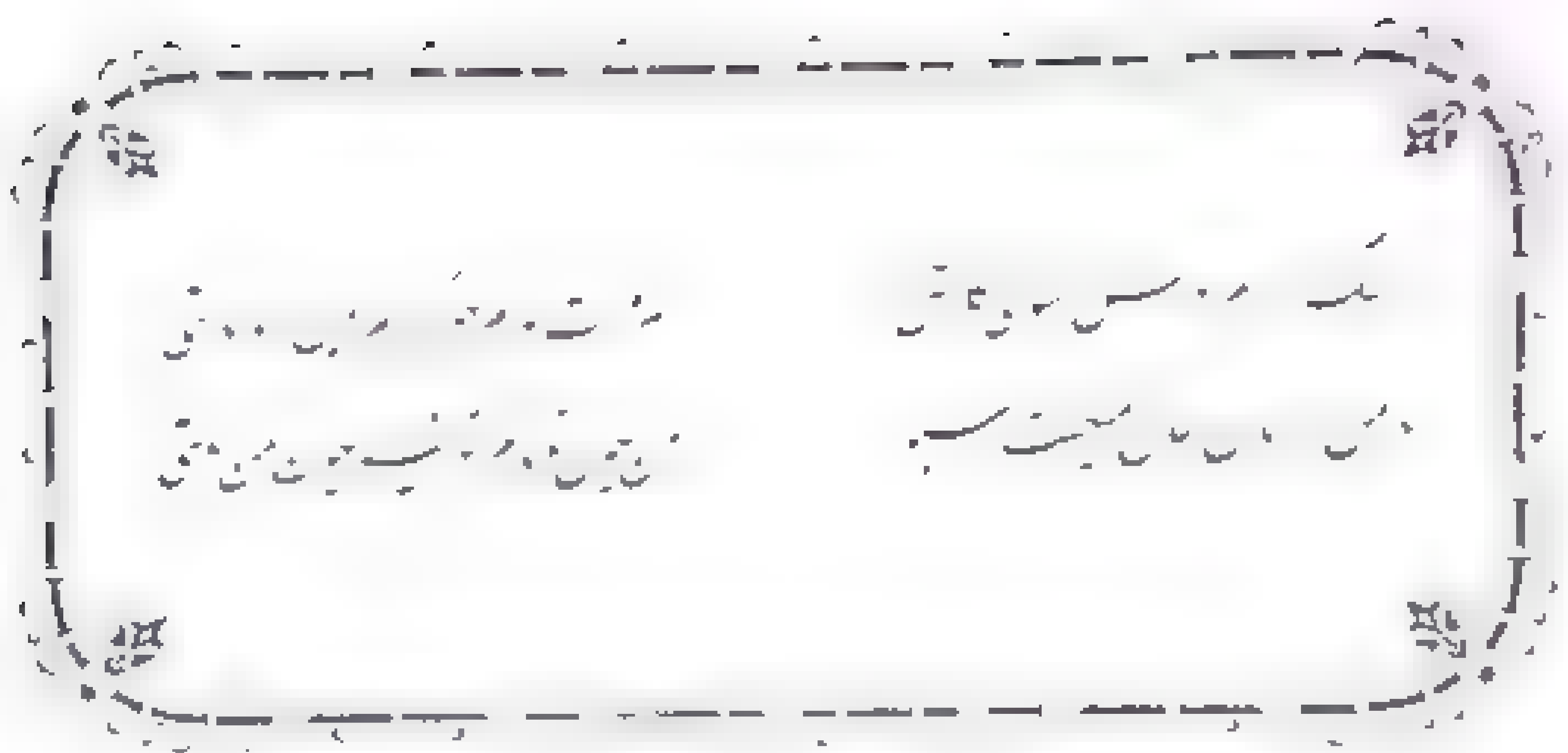


105. O would that it were a place of rest, or that we would arrive at the end of this long road. Would that after a hundred thousand years like the green grass, there were I go to sleep, then the heat of the day is so.

Persian texts: Faruqi 163, Hedavat 22, Dastu 13

Verse translations: Whinfield 142

Prose translations: McCarthy 440, Arberry CB.21

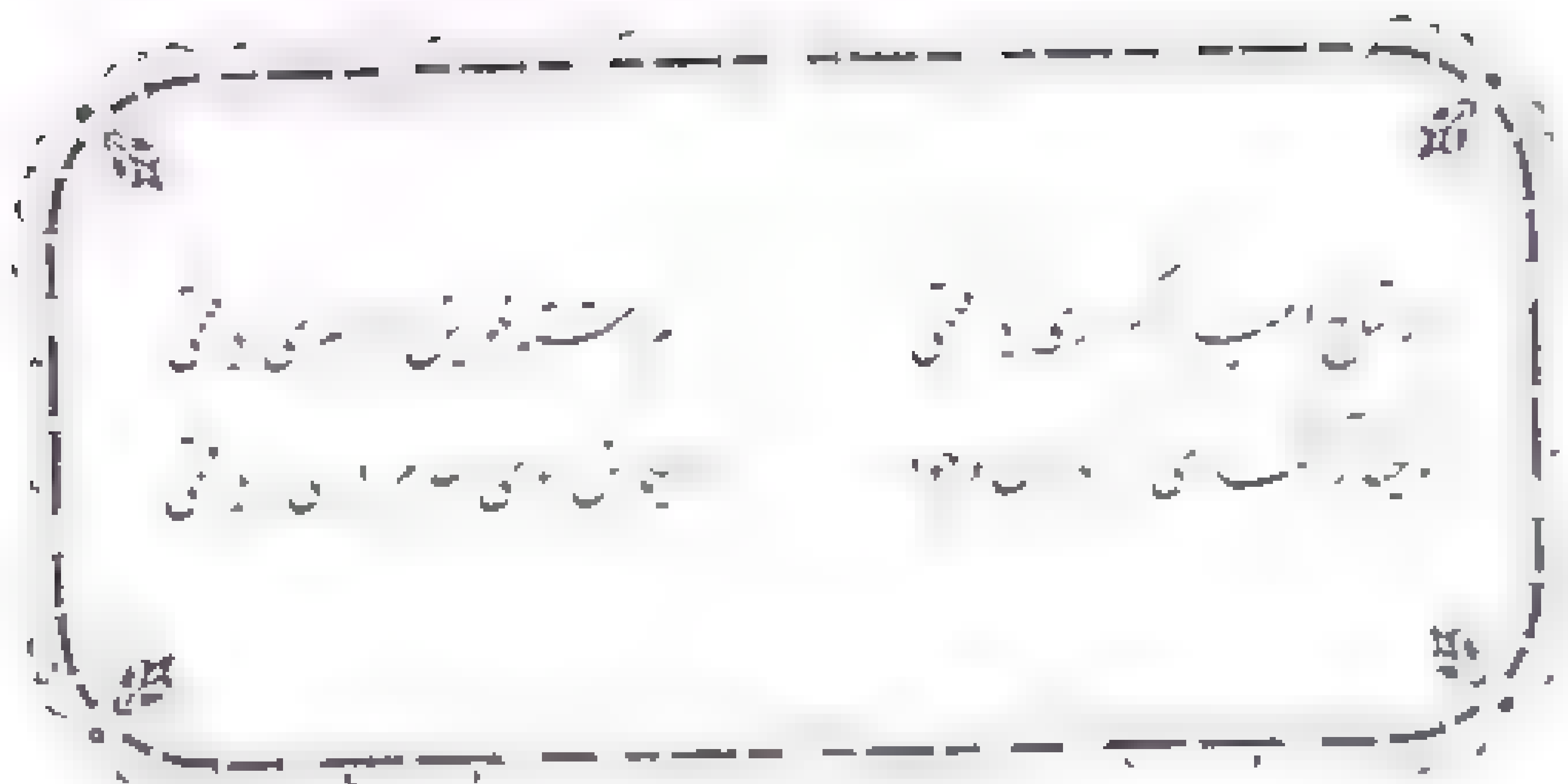


109. I stood till a steel moment put against a sword. I saw  
 what when I die, this roguesness. I hope was that  
 no more to language. "I was like you. I am, too  
 wilt be like me."

Persian texts: Faruqi 164, Heclayat 67, Dastur 40

Verse translations: Whinfield 446

Persian text: M. C. A. 174, Heclayat 67, R. 174, VI  
 and 254, Christensen 56, Arberry CB 58

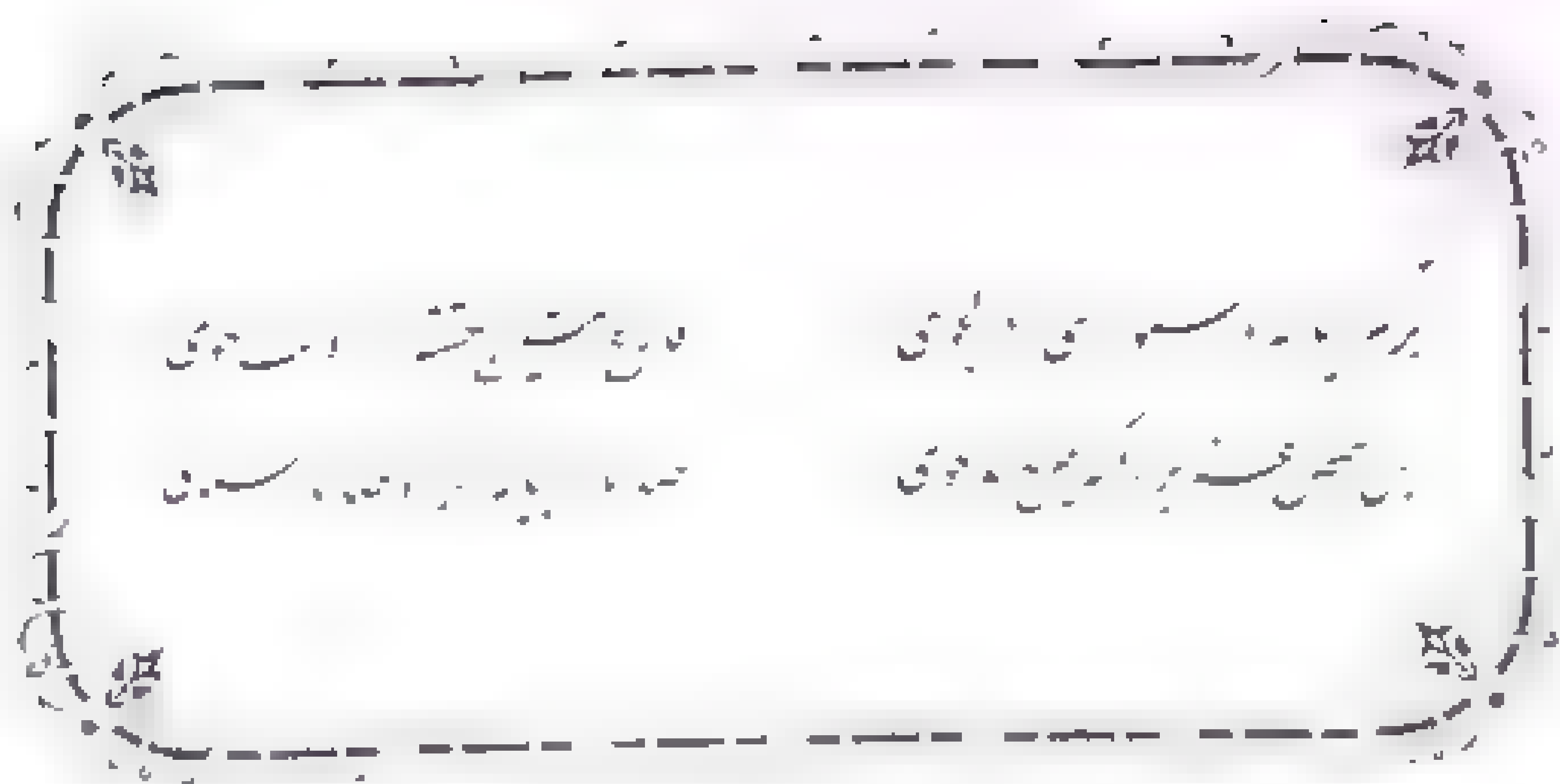


10, Upon the loom of hope I loomed, and at the loom  
 also I, the end of my being's thread. How long to  
 stay in this ill of prison, - cause of existence? (1) I wish  
 I could find a door to nonexistence.

Persian texts: Faruqi 165

Verse translations:

Prose translations:



100. Further evidence of the Chinese cosmological notion of the wheel of fortune is found in the changes in a book of natural phenomena, a wheel of fortune, which is likened to a wheel that has a hundred spokes and a hundred times in a day is

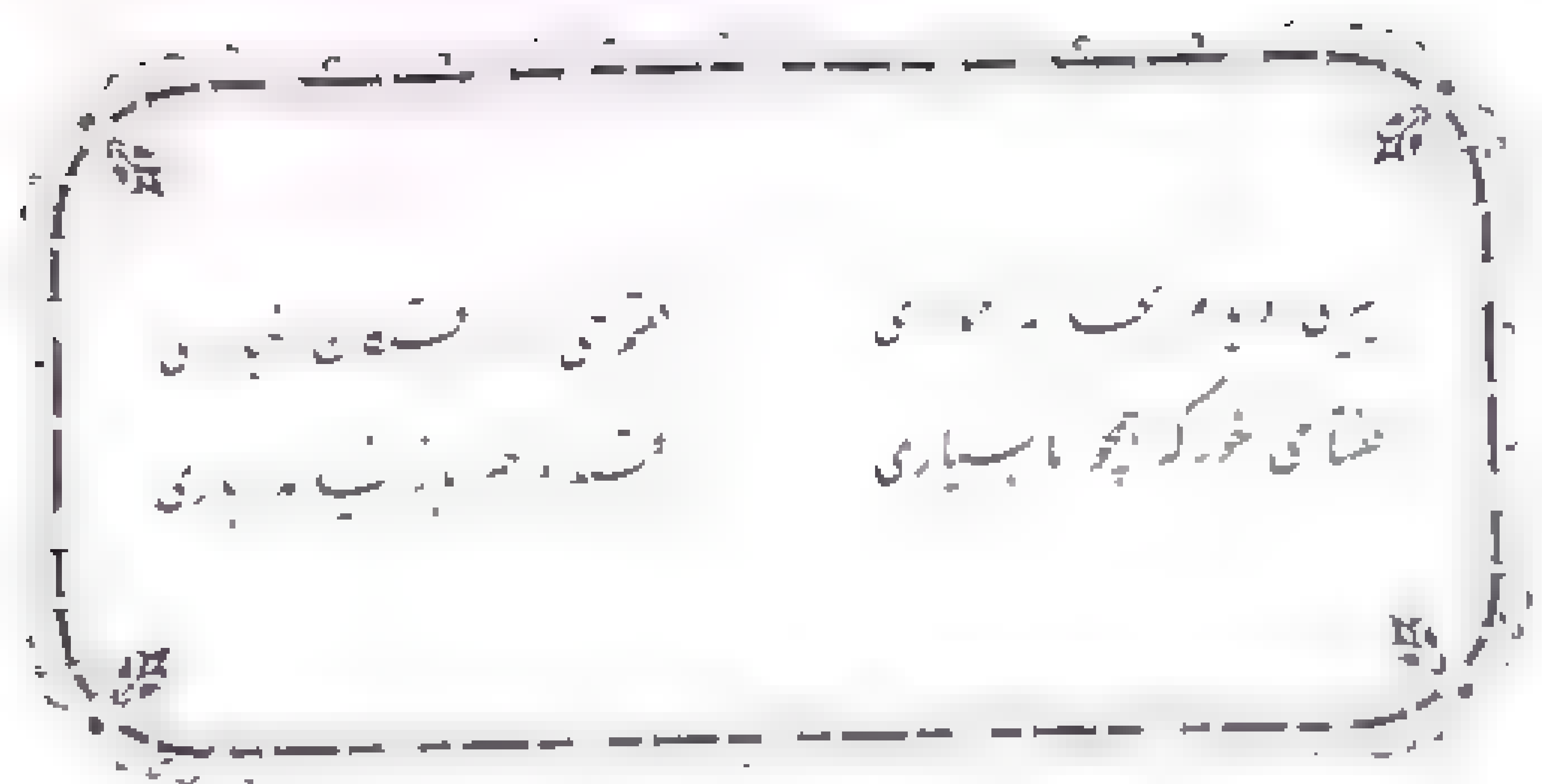
Persian texts: Finght 106, Dashu 45

Verse translations: Whitfield 796

Chinese text: *Ma Chuan* 1, *Han* 1, *Ma* 1, *Rose* 1

<sup>1</sup> Wheel of heaven





ببین دیدم که در روزی

مستحق شدم از بوی

غشای خوراک همچو ما بسیاری

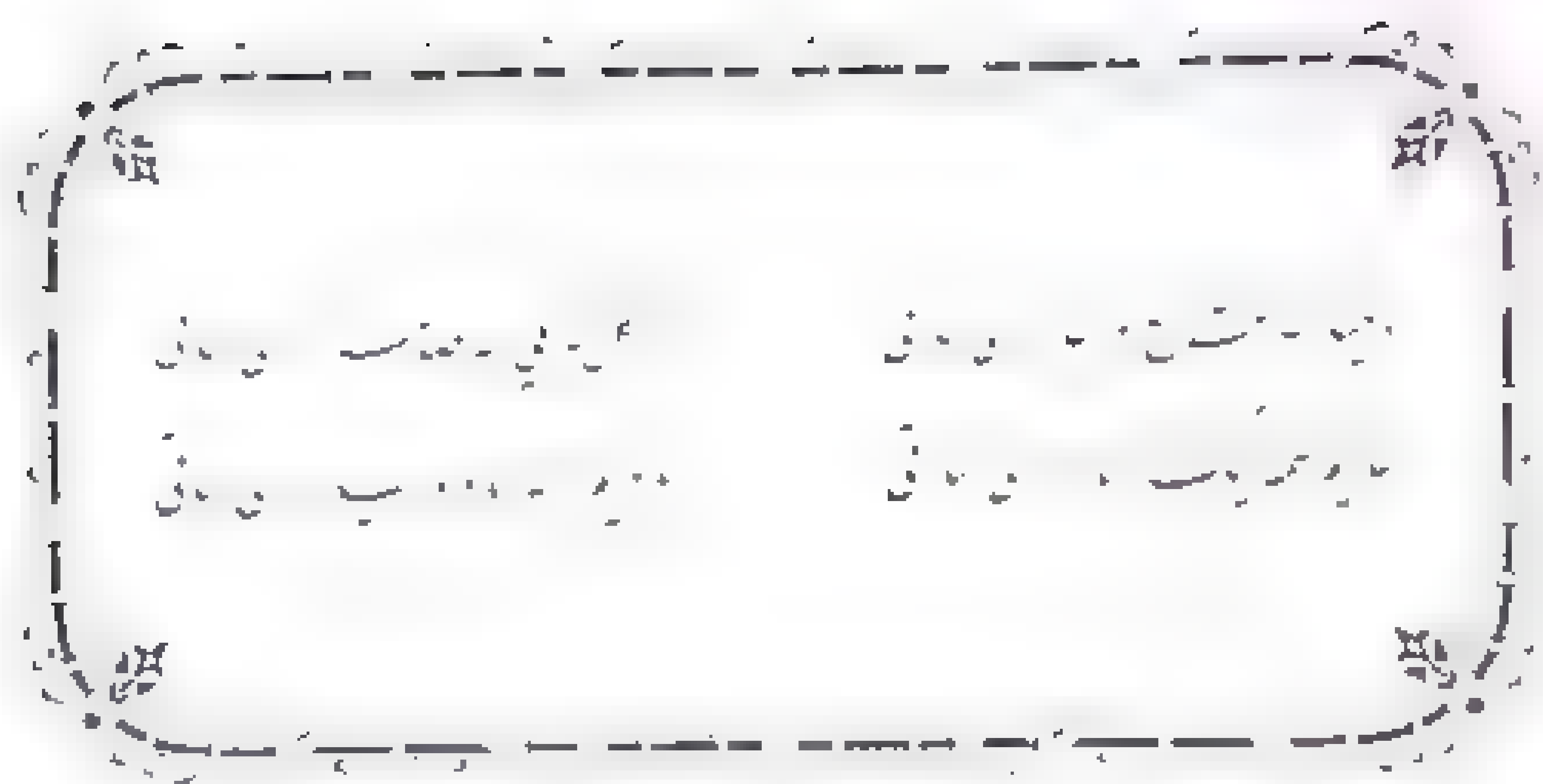
شد و هر بوی زیاده بوی

- c - I saw an elderly man at the house of a wine seller and said:  
"Won't you give us some leaves from those who have  
departed?" He said: "Oh, is wine for men like us who  
departed and not even one came to him?"

Persian texts: Faruqi 167, Hedayat 48

Verse translations:

Prose translations: McCarthy 313, Rosen 301



168. How much talk about the five<sup>1</sup> and four<sup>2</sup>. O cup-bearer.  
 What if the problem were one, what if it were a hundred  
 thousand. O cup-bearer. We are all dust, play the lot.  
 O cup-bearer. We are all wine, bring us it. O cup-  
 bearer.

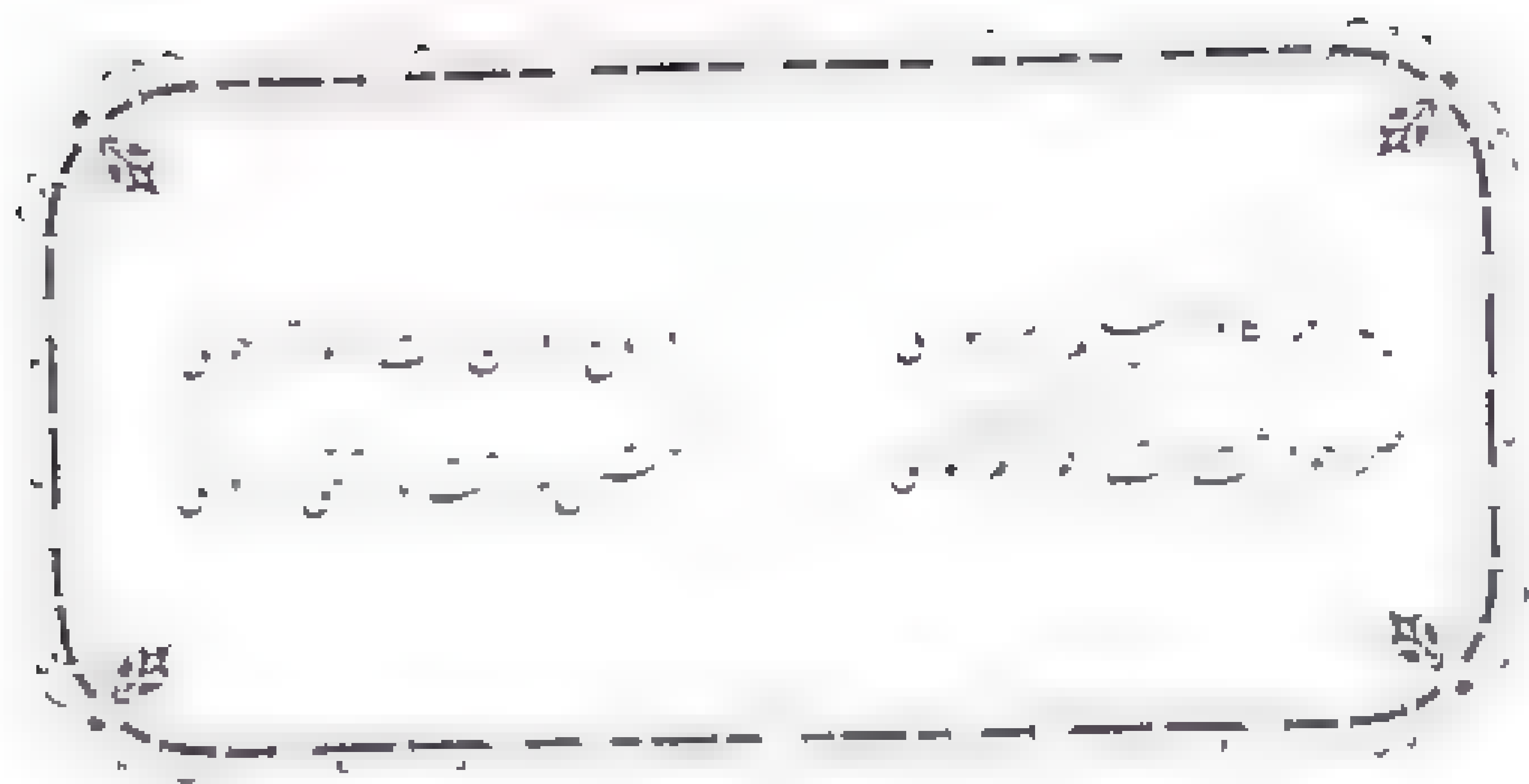
Persian texts: Forugh 168

Verse translations: Whinfield 457

Prose translations: McCarthy 528

<sup>1</sup> The five son

<sup>2</sup> The four elements: earth, water, air, and fire



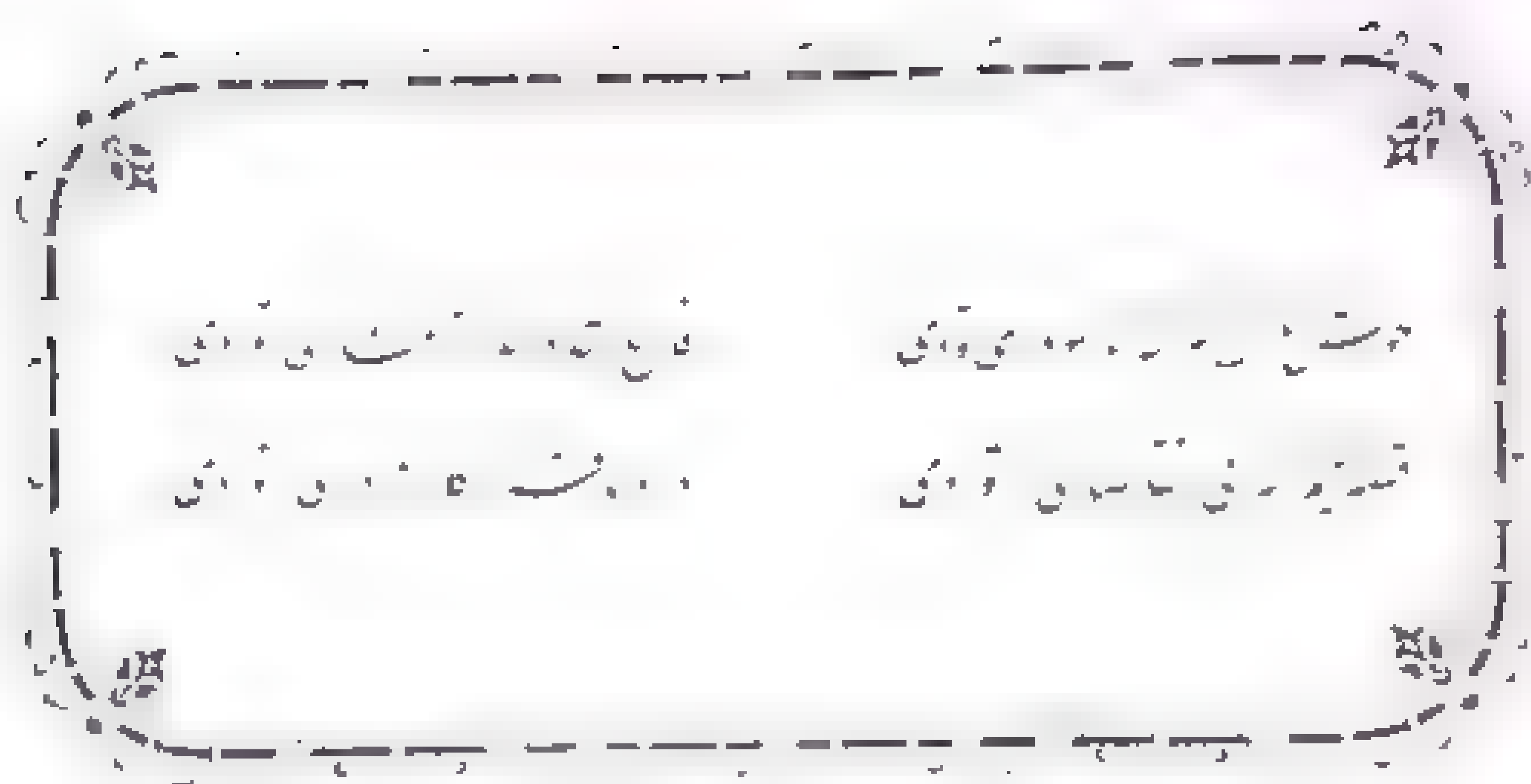
As long as I look in every direction, I see a river flowing  
 from Kaosa into the garden. The result is becoming  
 like paradise. Speak less of Kaosa. So, when in this  
 paradise with one watches, like the paradise.

Persian texts: Furught 109

Verse translations: Whinfield 439

Prose translations: Heron-Allen 151 Christensen 18

<sup>1</sup> A river in paradise, according to Muslim beliefs



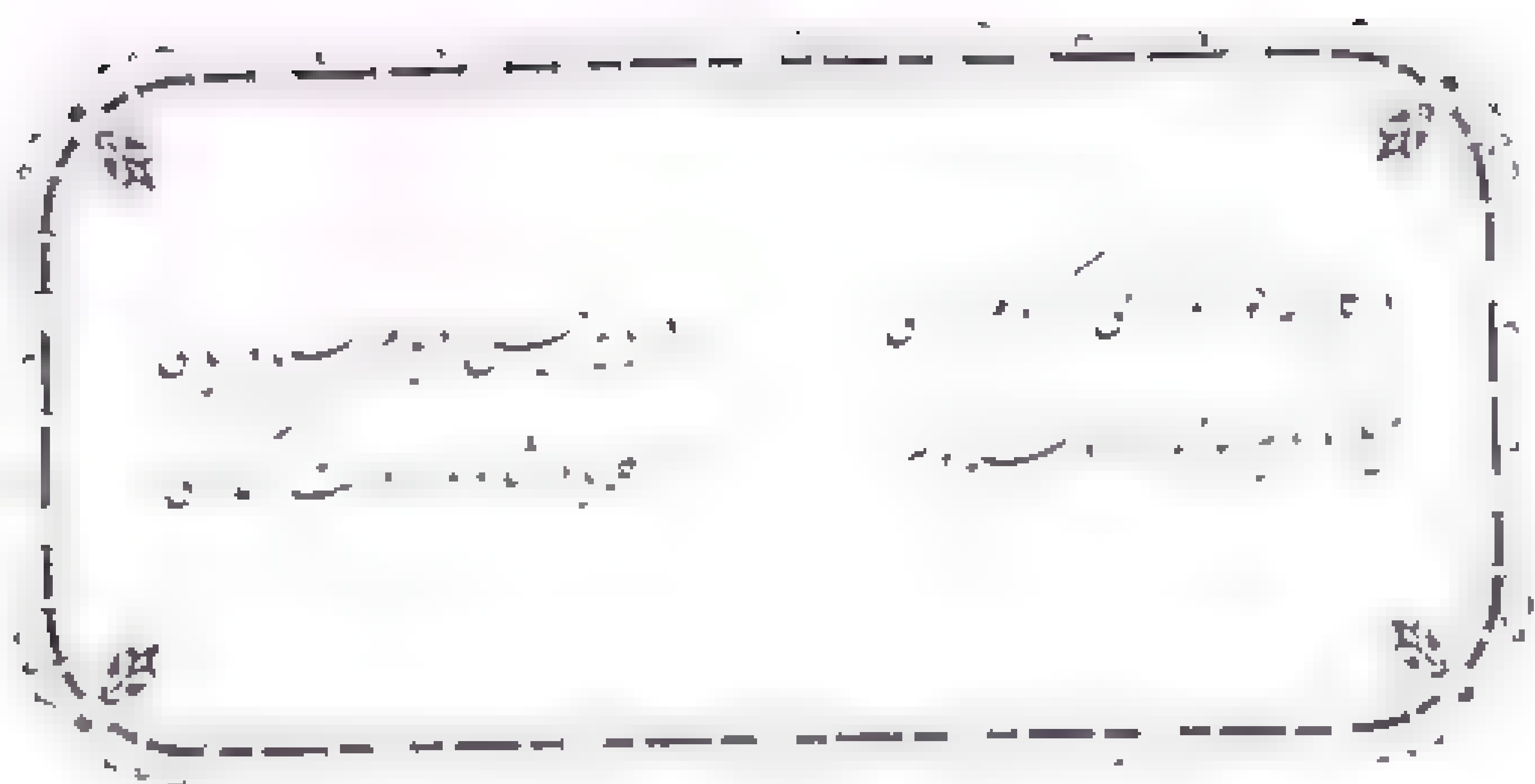
- 170 Be happy, for they settled<sup>1</sup> your business yesterday.  
 They became free from your supplications yesterday.  
 What the said Lord did without your request yesterday  
 they arranged for your affairs for the morrow.

Persian texts: Burugh 170, Dastgir 71

Verses translations: Whinfield 189

Prose translations: Heron-Allen 132

<sup>1</sup> Or they decided on the course of your affairs. Literally: "They cooked your business."

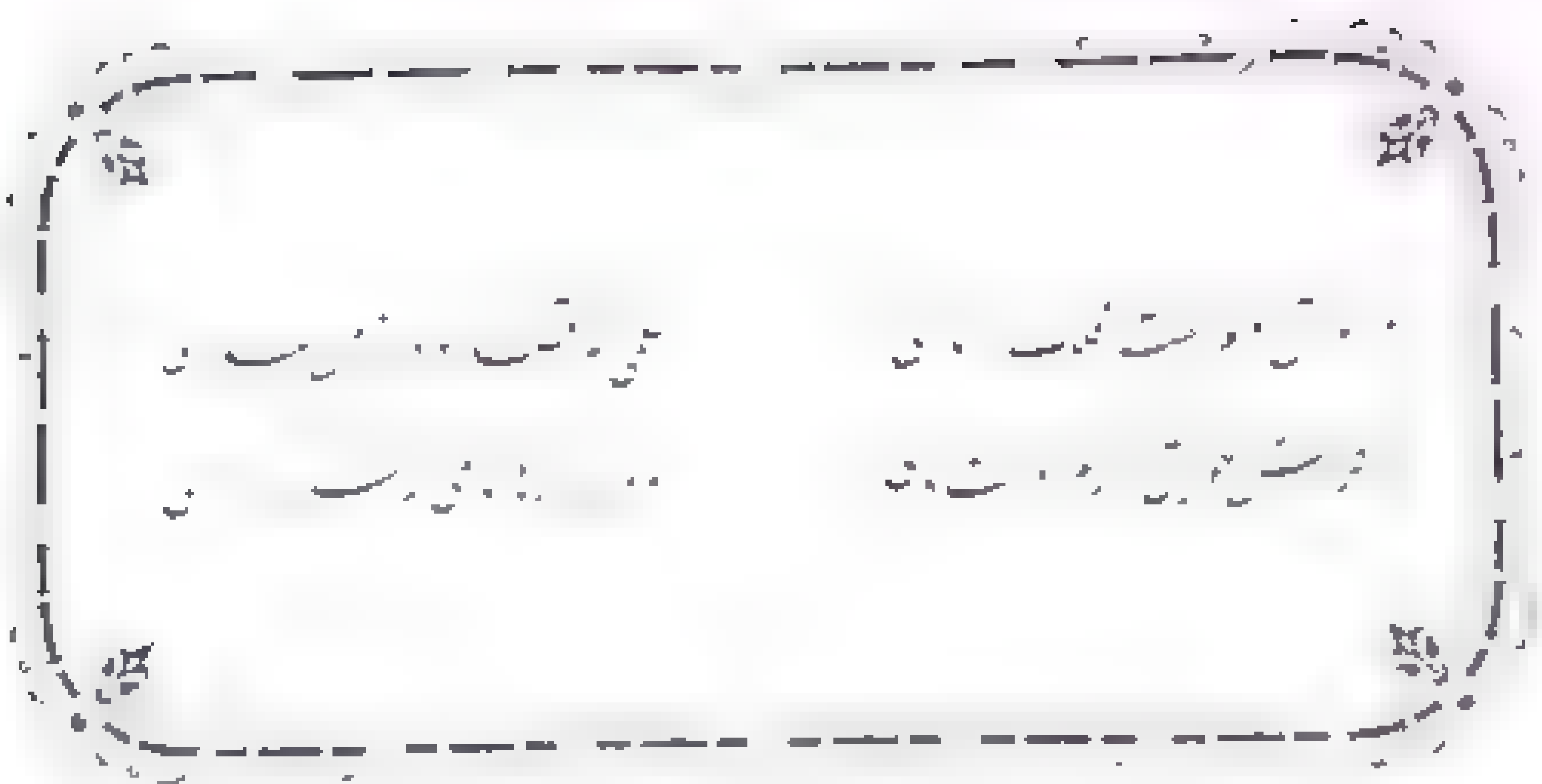


1. I went into a potter's workshop and saw the master stand-  
 ing with his foot on the treadle of the wheel. From the  
 skulls of the kings and from the hands of the beggars  
 was made a clanging, rattling son of man for the poor.

Persian texts: Furugh 171, Hedayat 7, Dastu 39

Verse translations: Whinfield 466

Prose translation: M. C. Aslam, R. N. 30, Cambridge

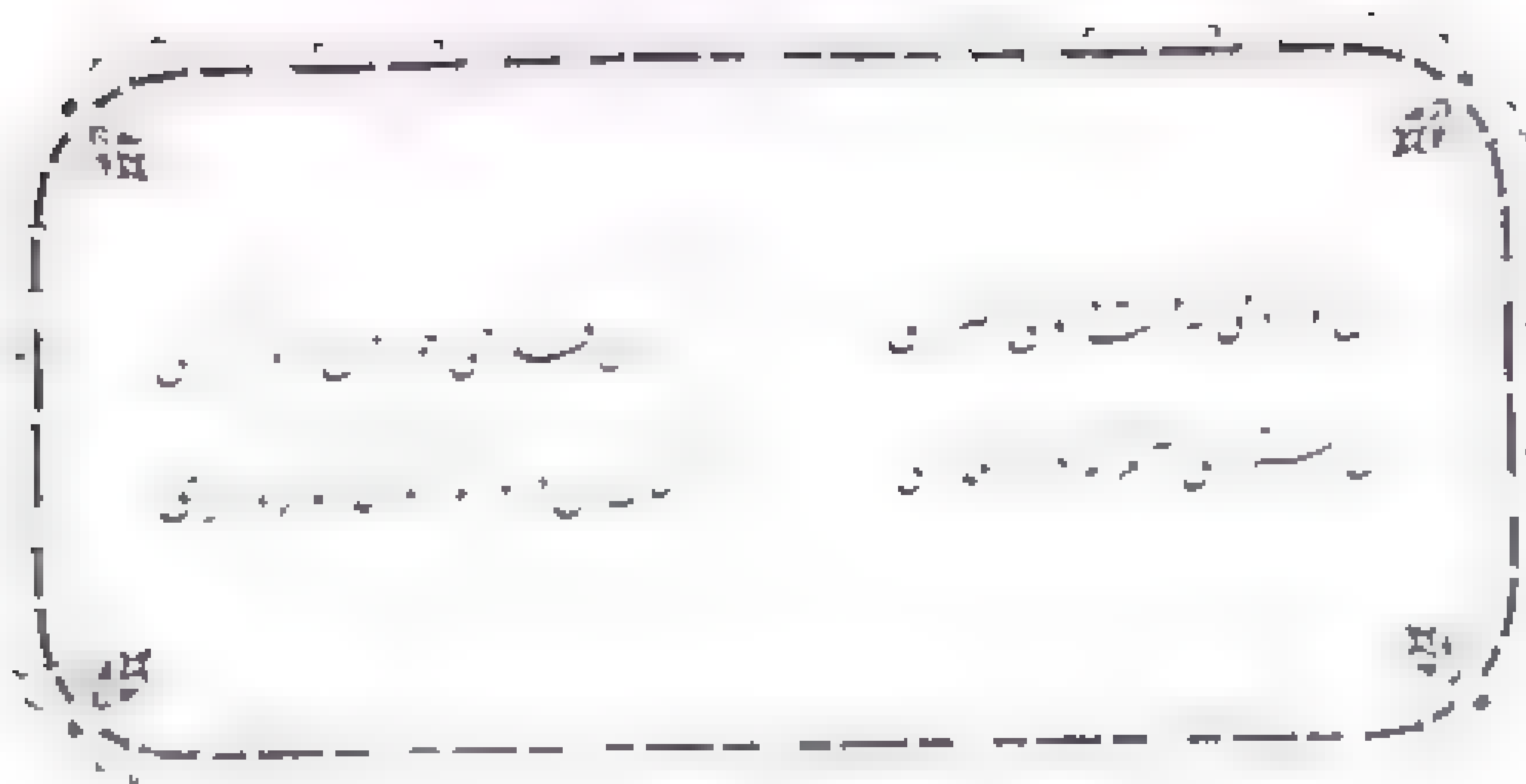


In the secret of my heart secretly weeping for a woman I do  
 yet think that a secret world was void, lonely and  
 desolate. If I had a hand in my own revolutions, I  
 would free myself from this wandering.

Persian text: Faruqi 172, Hedayat 75

Verse translations:

Prose translations: Heron-Allen 154

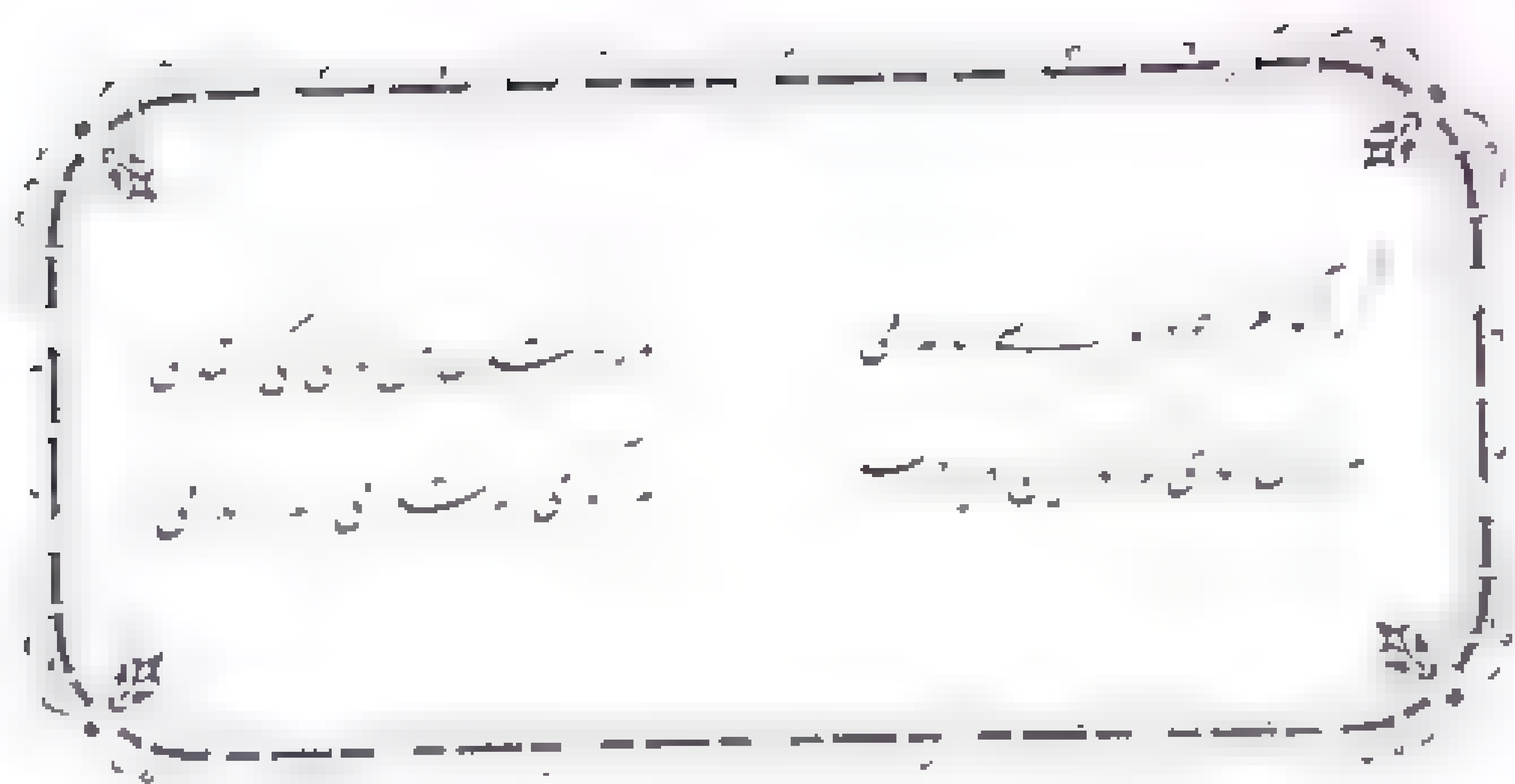


(1) The ... at the ... of the ... of the ... of the ...  
 and the ... of the ... of the ... of the ...  
 of the ... of the ... of the ... of the ...

Persian texts: Furugh 175, Hedayat 66

Verse translations: Whinfied 408

Persian ... of the ... of the ... of the ...



- [ 1 ] If my coming were at once, I would not come. And if my going be ever up to me, in a world I go. Were not I here, I am, thus and else. I neither am, nor went, nor existed.<sup>22</sup>

Persian texts: Farugh 174, Hedayat 1

Verse translations: FitzGerald 50, Whinfield 400

Persian text: *Alif* 100, *Heavenly* 100, *R* 100  
Christensen 54

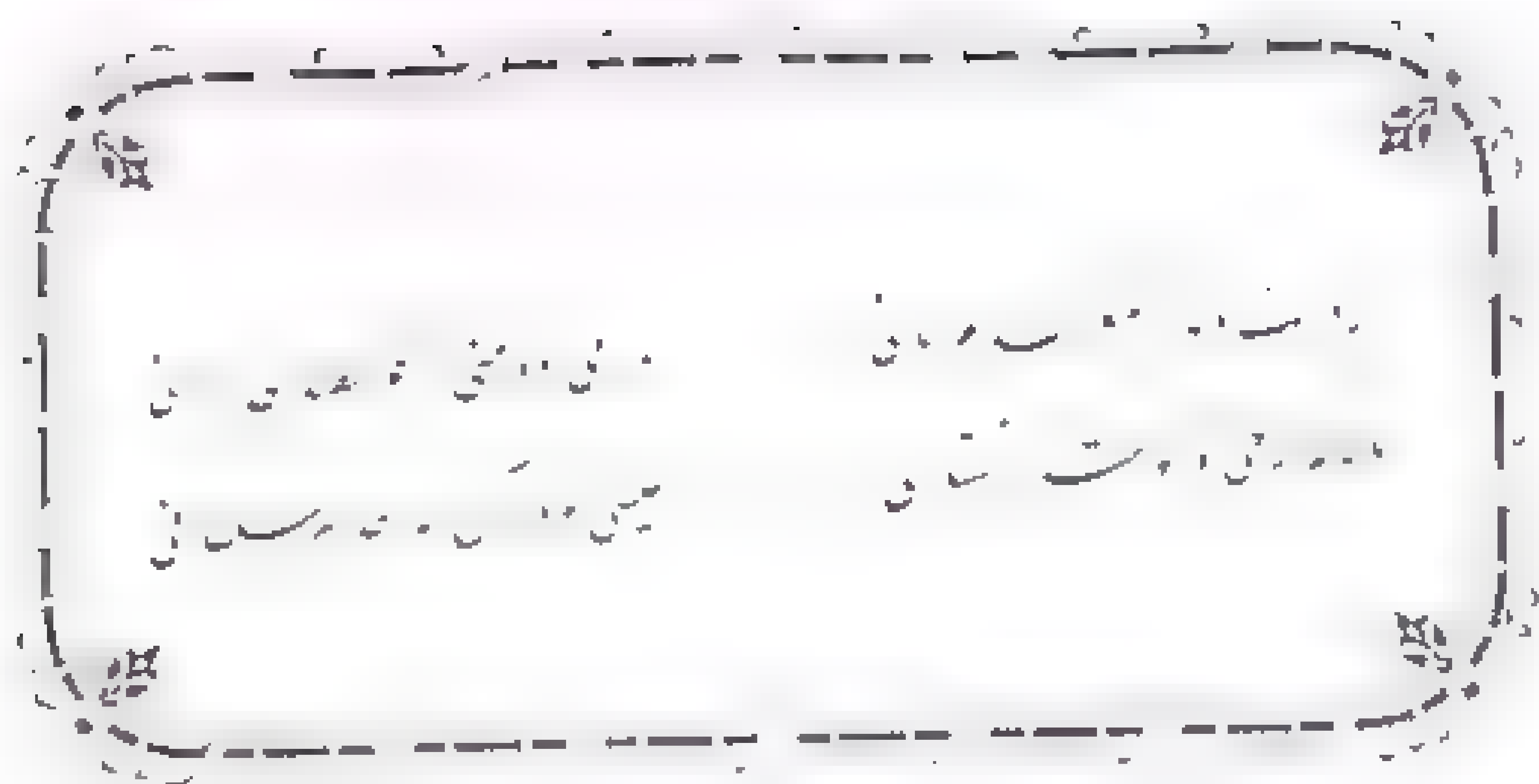
This world

I am

and I am

Persian philosopher and physician





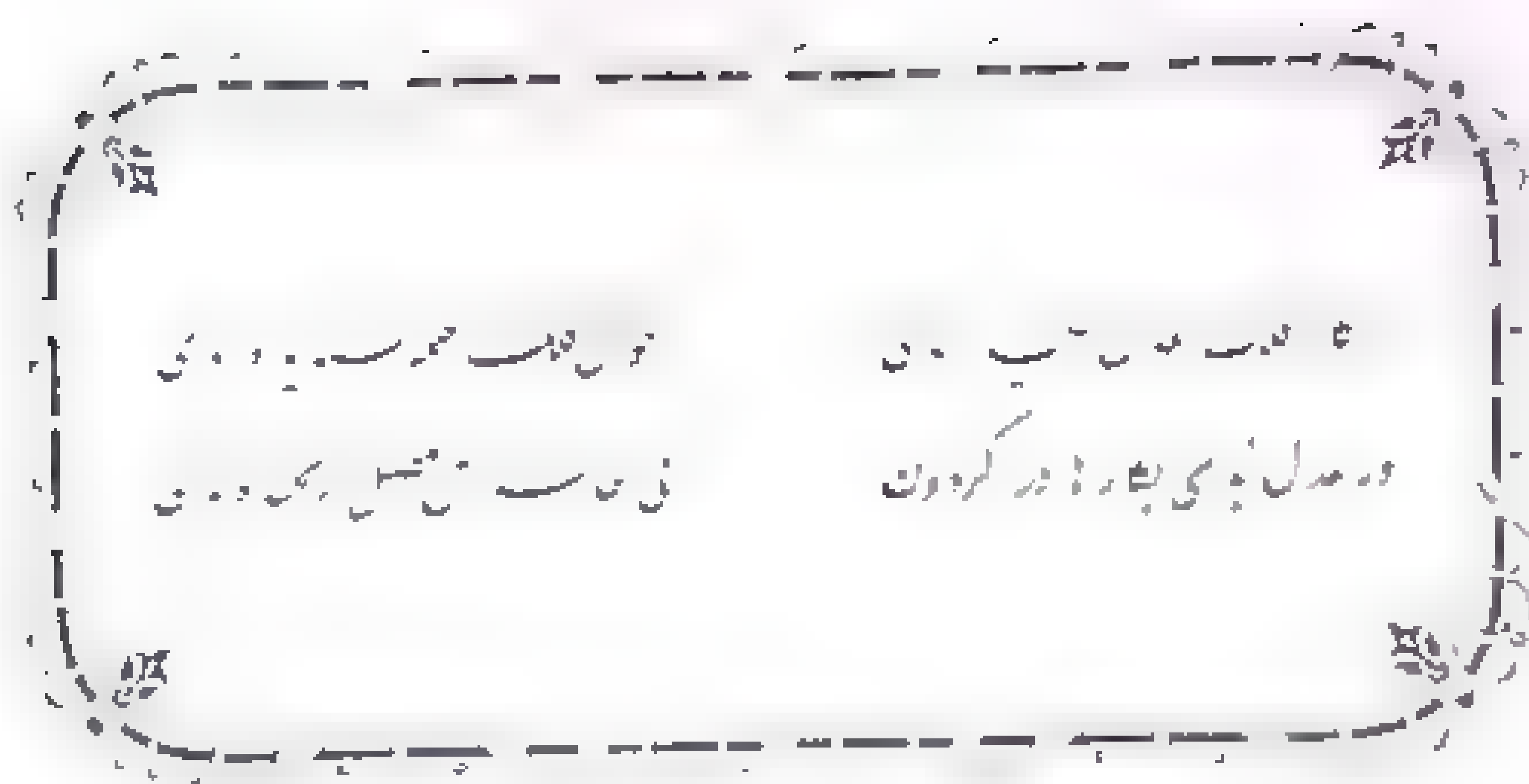
7. If a poet had caught a sad could be happy, women as doves of  
 wine and a good mother, together with a bearded man with  
 tapestries, and in the corner of a garden, it would be a  
 luxury not in the power of every sultan.

Persian texts: Le G. 100, 101.

Verse translation: L. G. 101, Whitfield 479.

Prose translations: McCrilly 398, Heron-Alen 175, Rosen 320.

Christensen 28, Arberry CB 125.



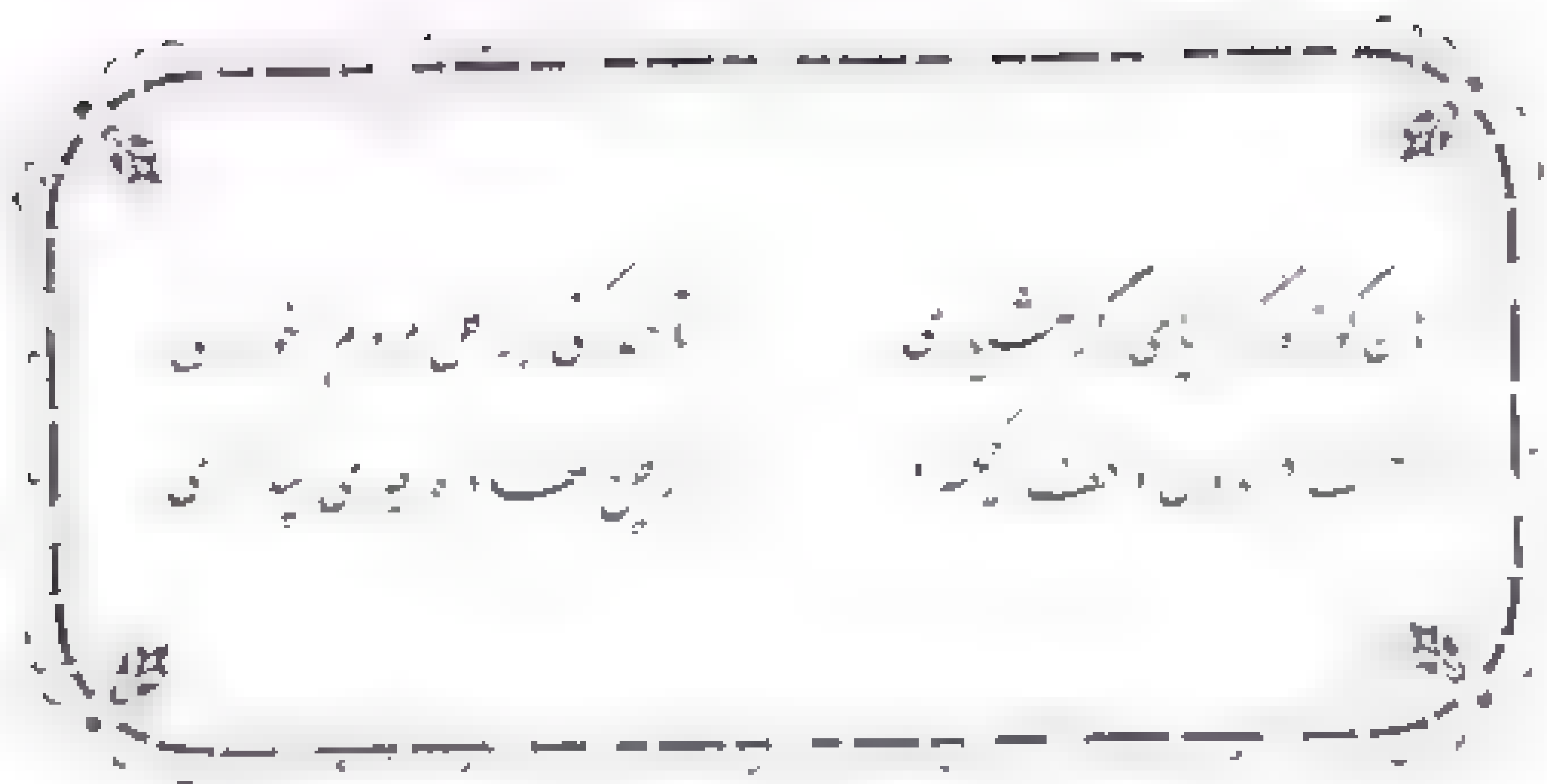
10. If the angels of heaven were reassured with peace, the conditions of heaven would all be agreeable. And if there were justice in affairs of the wheel,<sup>1</sup> when would the hearts of the learned folk be vexed?

Persian text: Farquh 170

Verse translations

Prose translations

<sup>1</sup> Wheel of heaven or, possibly, wheel of fortune



- (O one who pulled from the chain! How long will you degrade the slave, the people? It is the finger of the hand, and the pain of K-n-Kl – stain that you have placed upon the wheel. What do you think?

Persian texts: Faruqi 177, Hedayat 70

Verse translations: Whinfield 137

Prose translations: McCarthy 460, Rosen 297

<sup>1</sup> See n. 1 of Ruba' 1156.

<sup>2</sup> See n. 2 of Ruba' 1156.



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## Appendix

The following six quatrains appear in *Dashī*'s group of so-called *key rubū* is but not in *Furūghī*'s collection:

5.

چو بندۀ رخساری چو مهر الماس	نایم در این گنبد ویرین اس
سرگشته چشم بسته چو لکاو خراس	آگاه نه از منزل و امید و هراس

8.

کردند نیازمند این چار ارباب	آنی که نبود به خور و خورانیاز
تا باز چنان شوی که بودی از غنا	هر یک بر آنچه واد بستند با

17.

بی نسیب بی حریف بی هم	می خور که بزرگ بی خواهی
هر لاله که پر مرد بخوابد بگفت	زنده بکس نکو تو این را د



ما العکایم فلک لعبت با  
 از روی حقیقتی نه از روی مجاز  
 بازی چو بی کنیم بر قطع و جو  
 افستیم بصندوق عدم یک یک

لب بر لب کوزه بر دم از غنا  
 تا فرطیم واسطه عمر دراز  
 لب بر لب من نهاد دو حقیقت  
 عمری چو تو نبوده ام دی بمان

در حقیقت عالم جم جهان پر بودم  
 روزی خشمم و شبی لغز بودم  
 ز استاد چو راز جام جم شنوادم  
 آن جام جهان نمای جم بودم

